UNITED CHURCH HERALD

VOL. 3, NO. 6 APRIL 14, 1960

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EASTER MAKES A DIFFERENCE

PAUL E. SCHERER

PAGE 4

THE CHURCH AND SOCIAL WELFARE

HOMER C. BISHOP

PAGE 8

FROM THE CO-PRESIDENTS' VIEWPOINT

THE RADIO announcer was reading a commercial. I did not hear all of his "pitch." I heard only that the new product is "super" and "supra" everything. It is so superlative, he said, that a new word must be invented to communicate the beauty, joy, comfort and satisfaction its users may expect to experience.

Such a deficiency in the English language undoubtedly is a cause for lamentation on the part of all, not just those who have made a discovery they have no way to describe. The manufacturer of the new product deserves sympathy. He is going to find it hard to come up with a new word capable of communicating all that he apparently has in mind.

All this brings to recollection the remarkable and significant advantage we in the church enjoy. I point to the one word that in this season is lifted up above all others. Easter! There is a word that says everything we properly should want to say. That most of us do not know its etymological origin or connotation does not diminish one whit our appropriate use of it for communicating the ground for our faith and the justification for our actions.

During recent weeks it has been the same almost everywhere. Oklahoma, New York, Ohio, Connecticut, Michigan or Texas, wherever one has gone, it has been apparent that the people of the churches have reduced their support of bazaars, dances, parties and other "fellowship" enterprises and have transferred their attention and energies to Lenten study classes, prayer meetings, services of confession, sermon series on theology and sacred music concerts. And the reason? Easter. God has acted. In the Resurrection he certified Christ as the word he would speak to the whole world through all time. And the church, at least seasonally, undertakes to listen carefully.

During the Lenten season this year there has been, as has become characteristic, another tacit confession of dissatisfaction with, and regret for, the dividedness and atomism of the church. One gets the impression that increasingly, and in ever-widening circles, people are studying the mission of the church from the perspective of the Bible and especially from the perspective of Easter. The clue is in the rapidly growing number of union services. There are innumerable union evangelism emphases, union Lenten series, union noon-day services, union Holy Week programs, union Maundy Thursday services of Holy Communion and union sunrise services. And the reason? Easter.

Here are more than Trendex episodes. When the epiphenomena of religion in general are subtracted, there still is solid evidence that the real explanation is Easter. Christ is risen! Our Lord is alive. We are one in him. Our Christ-led mission is one. More and more we are understanding that unity is the mission of the church. The time-honored and emotionally satisfying sectarian and denominational actions of exclusion are eroding under the accumulating power of Easter. Union pre-Easter services are not to be confused with the oneness for which Christ prayed, but they are indicative of thoughts stirred up in the minds of church members by the risen Christ as he confronts them in their Galilee.

When the comedians have made their jokes about the regular Easter church attendants, when the cartoonists have copyrighted their sharpest jabs at pontificating and obsequious "Easter preachers," when the cynics have squeezed out their bitterest satire on the fashion parade (and bless the comedians, cartoonists and cynics), there yet is something very wonderful about the community of God preparing itself to celebrate Easter. It is appropriate that its churches should be cleaned and decorated, made sweet with the perfume of flowers and melodious by the strains of music; it is proper that the people should put on their best raiment, rejoice and make merry. For Easter is. God has showed his hand in a marvelous way. He has set his imprimatur upon Jesus the Christ, the Way, the Truth and the Life.

Happy we. There is a word for it all. Easter.

Fred Hoskins

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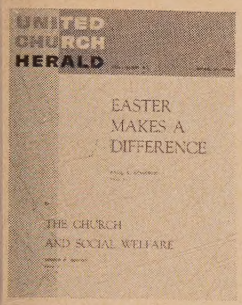

COVER STORY: This issue of the *Herald* is concerned primarily with Easter, the second great festival of the Christian year. In the first place, there is the penetrating article by Prof. Paul E. Scherer, "Easter makes a difference." We are also happy to publish the delightful picture story by Jane Day Mook of the Easter observance in Pasumalai, India. And Dr. Hoskins deals perceptively with the significance of the Easter message on Page 2.

Easter, according to *A Book of Worship*, was surely observed as early as the second century. These celebrations first took place at Jerusalem and, of course, advantage was taken of the location. Today Easter is a day of rejoicing throughout the Christian world and the very earth reinforces the great truth Easter declares.

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FROM THE CO-PRESIDENTS' VIEWPOINT	*FRED HOSKINS*	2
EASTER MAKES A DIFFERENCE	*PAUL E. SCHERER*	4
EDITORIALS		7
THE CHURCH AND SOCIAL WELFARE	*HOMER C. BISHOP*	8
WHERE MODERN MATERIALS BLEND WITH SYMBOLISM	*CHURCH OF THE MONTH*	10
RESIDENTS OF NOWHERE	*GERALDINE SARTAIN*	12
HOLY WEEK IN THE TAMIL IDIOM	*JANE DAY MOOK*	14
PLACES OF THE PASSION	*RUDOLPH W. RABER*	16
E AND R LAYMEN TO RAISE FUNDS	*J. KENNETH KOHLER*	18
BOOKS		20
STEWARDSHIP IN AN ECONOMY OF ABUNDANCE (PART II)	*ALBERT T. RASMUSSEN*	21
LETTERS		23
NEWS WITHIN THE UNITED CHURCH OF CHRIST		24
NEWS OF THE WORLD-WIDE CHURCH		28
OBITUARIES		31
THE RECORD		36

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Easter Makes a Difference

PAUL E. SCHERER

THE FIRST Easter came into a world very like our own. We should easily have recognized it. Men had bared their teeth and clenched their fists at something they could not stand to have around.

There was the thud of a cross falling into its socket in the hard earth. All the day long, until night fell, it spread its grim arms against the sky. Then a day passed. The dawn came. And across the hills an unbelievable presence moved back into life.

Transformed World

One may be sure that among the friends of Jesus the talk that morning was not of immortality. Nobody saw them rubbing their hands together or heard them congratulating themselves saying: "You see? This proves it. We shall live forever!" Adventure had not yet had time to decay into argument. They were pale and speechless with the difference this was going to make —not sometime, but now! Incredibly, between Friday and Sunday their world had been changed.

Suddenly they had come face to face with the only thing on earth that could ever have transformed it. No matter what the facts were, Jesus was still a fact too. And other facts had a way of running into him.

It had never been exactly easy to believe in the carpenter from Nazareth. The Sanhedrin, which was the board of trustees and the executive committee of the church of God in Palestine, would have nothing to do with him. All the self-acclaimed patriots despised him. And they had made him eat his words. He had died out there on that hill just as any other man would have died. These were the facts!

And you had to hold with the facts! Until they collided with a God who paid no attention to them—except to thaw them out and set them on the go, as the sun breaks the cold, iron grip of winter. He got them all mixed up with hope again, marched his friends out with blood and tears, turned everybody who loved him right about face.

Remember how it was four hundred years ago? Many voyagers set sail for rumored lands, Columbus among them, to brave distant winds and unknown shores. They came back with queer tales and fabled wealth. Nobody could get over it. It pushed out all horizons. The Renaissance broke, and the Reformation, flooding the stagnant life of Europe. And the world was young again!

So it was with Peter and James and John; Andrew, Philip, Bartholomew, Matthew, Thomas. They were not as little as they thought—not by a long shot! They saw now what poor fractions of reality they had been crawling into most of the time, hiding there and trying to pull the hole in behind them.

New Beginning

How inconceivably this life, as God knew it to be, ran beyond all the cramped quarters into which they had been shoving it, doing their best to make it stay and it would not. They had lost their faith in the present, locking themselves in a room like a child shut up indoors on a rainy day, not caring for her toys, pressing her nose against the glass, looking out on a dismal world. They thought it was the end. But it was the beginning!

Today they could face it and the future with it. And they did. They whipped it to a standstill—not with some make-believe religion that they took off and put on whenever they felt like it. They whipped their world with their faith in a man who would not stay dead, who went stalking through death like somebody blazing a trail through undiscovered country, carrying the frontiers with him, heading straight for the lands beyond the sunset and bringing back the title deeds in his pockets!

Dr. Scherer is Brown professor of homiletics at Union Theological Seminary in New York City. Reproduction of the Gustave Doré engraving by Philip Gendreau, New York City.

Even our own dull spirits should be able to catch the sheen of it. There is one who is far more alive than we are, hoping often against hope to persuade us that life is not ugly and pointless, not even when we can hardly stand it, not silly and brutish and of no account, not filled with bleak and spotty anecdotes. It is intent on something else besides just dying off at the top. It is going somewhere and nails cannot stop it!

Gallant Life

Life is a gallant thing with meaning in it at the very moment you are sure it has none. It may be mauled and kicked about by misfortune but there is glory in it and honor in it precisely when you think that glory and honor are gone!

It does not have to truckle, please God, to any slavery of men or things. It can be housed but not imprisoned. God has given it its room.

Under all life's restlessness and its rebellion is this deep irrelevancy; everything that makes it human unfits it for where it lives. Else it could stay all day in the meadow with never a thought of disarmament or social justice, and it could die at last without feeling wronged by being dead. God has set eternity in its soul, daring it with its broken plans and its raveled hopes so frayed and worn around the edges with much handling that they cannot cover it any more, daring it for all that to be what it is in this living Christ, a splendor in the mind of God.

There is another thing in the gospel that we dare not miss—it means too that somewhere in this universe there is a dreadful drift toward righteousness and we have to reckon with it. There is comfort in that, but also a threat. The world that gets itself advertised in the morning paper would be little better than a shambles, a kind of abattoir presided over by a half-wit, were it not that God strikes his balance. There is nothing vindictive about it. The scales

Continued on next page

are weighted with love but they are scales! And the whole of life would make sense if we could read them.

H. B. Farmer has said that the cross of Jesus seems at first glance to be a great No written against him and against all he said. "Blessed are the poor in spirit." "And he bearing his cross went forth." "Blessed are the meek." "They came to a place called Golgotha." "Blessed are the peacemakers." "And there they crucified him." It reads like a thick, black line drawn through everything he was, canceling it.

Insistent Yes

Maybe it meant that Jesus was so thoroughly out of touch with reality that he couldn't win. Maybe it meant that he had pitted himself against an order that by its very nature was bound to crush and annihilate his kind. If the crucifixion was only a tragic incident in history, it did mean that!

But here is Easter! And Easter is God's insistent Yes to man's peevish No! It means that Jesus was so inseparably one with whatever it is at the heart of creation that both he and his sermon could afford to be wiped out and yet win! It means that you can still drive great nails through his hands and feet and not nail him down! It means that evil institutions and evil customs do at last encounter a force that leaves them in splinters. It may mean that on the stage of this practical and defeated world the road we are now following leads not to safety but to despair. It does mean that God has created and still maintains an order that human life, be it ever so strong, cannot defy!

Permanent Ideals

Men may cry "Barabbas!" all they like but theirs is never the last word. God in the end says "Christ" and says it unmistakably. You cannot hurl up into God's face such a ghastly contradiction and then go about your business as if you were through with him. Some things will not be pilloried forever!

There is comfort in that. It is why the Christian church cannot give up—and will not. Stop a moment and think of what a thing it is to be found standing in the way of such a God. There, where people go on scarring and marring human life and will not listen, shrugging their shoulders at what he called holy, dismissing it with a wave of the hand, getting ahead by paying no attention at all to any of it, flinging themselves at each other's throats and calling it right—what a thing it is to be in the way of a God like this!

What on earth is it that gives these "ideals" their permanence? Is it that the heart of humanity is good at the core? Or is it that we have something here a great deal deeper than any self-conscious moralism that has come down to us unexamined from the past and that any intelligent person is competent to appraise and reject? Is it that we have got something in Christianity that has been wrought into the very fabric of life and that, even when it is critically appraised, contemptuously rejected, is still there? Not something men said but something God has said?

Life Matters

The plain fact is that we are living in a world where truth will not be treated as some people treat it. Easter means not only that an unbelievable presence could not remain dead, but that life matters and no man shall deal with it as if it did not. Brotherhood matters and injustice—the many on the streets who have too little and the few who have too much. It means that carelessness matters, and eyes that will not see and ears that will not hear! It means that God's hand is on our world now and anybody who looks can see it—a God whose judgments are sure, an undisturbed and level righteousness that keeps saying its quiet Yes to humanity's willful No—and reversing one by one our Calvaries!

What difference does it make? Easter is the challenge of life that God throws at our feet. Could it be that we are afraid of life?

HOLY WEEK PRAYERS

Monday

O Thou who didst send thy son to give us an example in all things, we thank thee that his face was steadfastly set against evil. Grant unto us vision to discern clearly between the high and the low, and courage to cast out unholiness from the sacred courts of our own hearts. Help us that we may begin this memorial of our Lord's life and death with evil driven forth and our hearts made ready for the fuller entrance of thy Holy Spirit. *Amen.*

Tuesday

Grant, we pray thee, Almighty God, that we may humbly offer and ever use to thy glory such powers as thou hast given us. As our Lord didst fearlessly face those who would trample thy truth, and didst lovingly give counsel to those who sat at his feet to learn, so may we faithfully wait upon thy guidance and boldly declare the hid eternities. Through Jesus Christ our Lord we offer this prayer. *Amen.*

Wednesday

O Thou who didst send light and comfort into the last earthly days of our Lord by granting unto him the refuge of Bethany and the blessed gift of loving friends, in the midst of every trial may we lift up our eyes not only to the hills, but to thyself who didst frame them. And grant unto us, also, in every need, the comfort of earthly friends, loved and loving; but above all grant to us the blessed assurance of thine own abiding presence. *Amen.*

Thursday

O Thou who hast caused the earth to bring forth her harvests that bread may be broken for the body, and who renewest the rivers of water that those who are athirst may drink and live, break for our souls' health the bread of life that we may not perish, and pour unto us the water of life that we may stoop down and drink unto life eternal. This we ask for his sake whose body was broken for us. *Amen.*

Friday

Deepen in us now, O God, our sorrow that we have so often followed our Lord afar off. Open our eyes to see him dying innocent for us who are so full of fault. Grant that by his passion we may be led to put away those sins that make us unworthy to be numbered among his disciples. By thy redeeming love and saving grace let the shadow of his cross fall upon our lives to make us from this day forward mindful of his love for us. *Amen.*

Saturday

O Thou who dost reach through man's extremity to show forth thy wondrous grace, we praise thee that when evil men had done their worst and death and the grave held our Lord in keep thou didst in the silence of his darkened tomb work the miracle of life eternal and bring immortality to light. So work, O God, thy resurrection in us, through him whose risen life we celebrate. *Amen.*

Newness of Life

MARCH brought the vernal equinox and theoretically that brought spring. But March in most sections of the United States was a time of deep snow, heavy rain, high wind. Night, however, coming as certainly as ever, postponed its coming with increasing tardiness. The days grew longer. The sun's warmth slowly beat back the frigid forces of darkness. And now it is April! Spring grows bolder. Life stirs at the very root of things on the hill where we happen to live and around the neighboring riverbank where we like to walk.

The implacable strength of seasonal change, moreover, is visible here and there. Buds that hugged the branches tightly days ago are beginning to stand free. We broke a twig to find that sap is rising in our favorite dogwood tree. Before long the fattening buds will break out along the branches of the crab apple tree that stands not far from our door.

To watch the progress of this natural renascence, to witness in our small part of the world this beautiful rebirth of life, is to be reminded, as so often before, of the One who created all things good and true and beautiful; and to be told again what we too frequently forget that through God's grace we ourselves may experience a spiritual "newness of life," which is profounder far than nature's.

It is eternally true that the Easter faith endows life with a meaning that death cannot destroy. But it also invests life with a significance so challenging that neither perplexity, nor despondency, nor frustration can either becloud or weaken or distort it. Here is a faith to turn the darkness into dawn, to seize our torpid hearts and make them live again—in "newness of life."

Pursuit of Excellence

WHAT is your most difficult problem as an editor of the *Herald?*" This was a question asked recently by a member of one of the many church groups that visit the New York office of *United Church Herald.*

Our immediate reply was: "The day-by-day attempt to produce a stimulating and attractive journal in keeping with the high editorial and technical standards set in the planning stage by its Joint Publication Committee." The major reason for the problem's existence, we went on to say, is the current satisfaction on the part of many people with mediocrity and shoddiness.

This is the "Age of the Shoddy," says Allen Drury in *Advise and Consent.* "It is the time," he goes on to explain, "when the job on the car is always half finished, the suit comes back from the cleaners half dirty, the bright new gadget breaks down a week after you get it home."

If *United Church Herald* is to exert an optimum constructive influence in these days when the United Church of Christ is in process of becoming a reality it must resist with all its resources, however limited, the modern tendency toward shoddiness and mediocrity. What C. S. Lewis says in his newest collection of essays, *The World's Last Night,* is especially relevant—that "good works," a major concern of the church, implies good work in the basic technical sense of the words.

There is a "heritage of taste and standards" in the United Church of Christ. The *Herald* would be both presumptuous and delinquent in its responsibility were it to ignore this heritage and to accept the least common denominator as a measure of our readers' discrimination. If the *Herald* is to be worthy of the attention of its subscribers, it must maintain what Harvard's Ralph Barton Perry has called "an express insistence on quality and distinction."

If (since all of us are very human) we have not been able at all times with perfect consistency to maintain as high a level of fidelity to these guiding principles as we should wish, the goals remain clear. And we are firmly resolved in our stewardship of the journal—stemming from its dual lineage in *The Messenger* and *Advance* with their honored standards of excellent craftsmanship—to make it an adequate spokesman of the best for which the United Church stands.

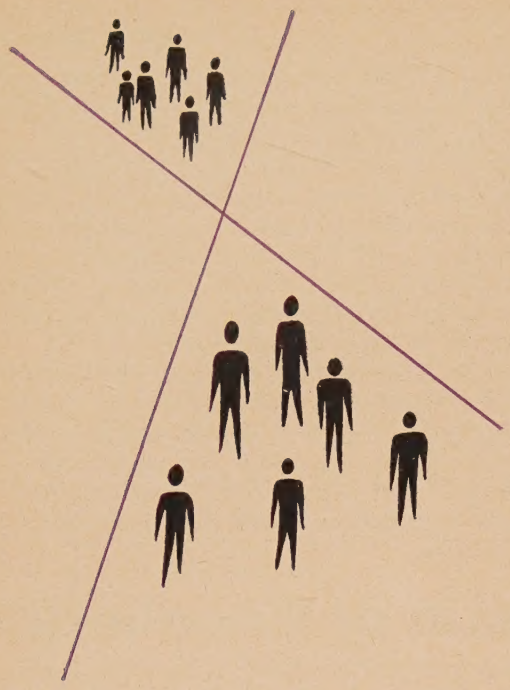
Rewards of Reading

United Church Herald joins the American Library Association, in cooperation with the National Book Committee, in urging the observance of National Library Week in the interest of "a better-read and better-informed America." There is no substitute for serious reading. As an outstanding missionary educator has well said: "No other medium or agency penetrates so deeply, witnesses so daringly and influences so irresistibly as the printed page." Briefly, why is this so?

The practice of serious reading can enlarge enormously the range of one's living, creating contacts impossible to make in any other way. It stirs and deepens the emotions and lends new meaning to one's own experiences. Gradually the reader finds that he is actually thinking, that he is speaking knowledgeably of ideas and situations he had never thought about before. He feels informed.

Thoughtful reading is important, in the second place, because the institutions of a liberal democracy cannot sustain themselves without the steady reinforcement of enlightened public opinion regarding issues crucial to democracy.

What is still more vital, the printed page provides one of the most effective mediums through which we may gain a faith sufficient for life's stresses and a character well enough disciplined to stand up against life's major shocks. As a means to personal growth in spiritual grace, there is nothing like the soul-searching literature of the Christian ages. These propositions have lain at the very core of our Protestant tradition—which is founded on the Book. avm



The Church and Social Welfare

Does the church have a responsibility for social leadership in a shifting and changing society? A social worker discusses the possibilities from his point of view.

HOMER C. BISHOP

THE STEEL strike came and has long since gone but was anything really settled? Many of us were directly inconvenienced; some were mildly irritated because things wouldn't run smoothly; a few may have been mystified. What was all the "shooting" about? Wages were high and profits were high.

Public's Stake

Although this is generally thought of as a matter for the economists, there is at least one issue (and a major one) that should be of concern to us all. Briefly it is this: how can we make an equitable distribution of productivity gains among labor, management and the consuming public? What is the public's stake?

Information gathered recently by the Senate Judiciary Committee's Subcommittee on Anti-Trust and Monopoly provides some clues. Steel output per thousand man-hours rose at an average annual rate of 3.5 per cent a year from 1950 to 1955. The current rate of increase is estimated at 4 per cent annually. This rate of increase in productivity projected for ten years means that by 1970 the same labor force will be producing nearly 50 per cent more steel than today.

Conversely, what 100 workers produce today will be turned out in 1970 by only sixty-eight workers. In 1959, steel plants operating at 90 per cent of capacity met ten months' requirements in six and one-half months in a period when the steel requirements of our national economy were relatively high.

Old-fashioned economics taught that this kind of supply-demand situation results in a lower price for the product. But for several years now the price of steel has increased, resulting in a steady reduction of the break-even point. This means that in 1937 the industry passed from the red into the black at 76 per cent of its output for the year, but in 1947 it reached this point at 50 per cent of the output and, in 1958, at 41 per cent of the output. Thus in relation to capacity (what it could produce rather than what it did), the break-even point attained in 1958 represented a level of less than 30 per cent. Such a trend clearly enhances the bargaining position of management relative to that of labor.

This means that in steel, at least, our problem is no longer how to produce or even how to produce more. We are faced with the question of equitably distributing the fruits of this tremendous productive capacity. Is this question to be settled in a struggle between labor and management? Will the answer be in terms of higher wages and thicker fringe benefits? Or of higher profits? Or will we be able to direct part of this gain to the benefit of all the people through cheaper, better steel products? This is the challenge: to translate our power to make things into a better life for everybody.

There are other challenges. Christopher Tunnard, writing in *Harper's Magazine* in August 1958, described the growing urbanization of the United States. The six-hundred-mile stretch of Atlantic coastline from Bangor in Maine to Richmond in Virginia can be considered one vast urban area in which thirty-five million people live in eleven states and the District of Columbia.

Regional Problems

Similar, though smaller, super-cities are developing in the Detroit-Cleveland-Pittsburgh area, the Grand Rapids-Chicago-Milwaukee area and along the east Florida coast. San Francisco, Los Angeles, Minneapolis, Denver and St. Louis each lie at the heart of similarly expanding metropolitan areas.

As these super-cities grow at the edges, they deteriorate at the center, creating what has become commonly known as the "inner-city." Here the costs of services of all sorts skyrocket, as does the severity of social problems. Established governmental units—townships, counties, villages, cities and even states—are increasingly ineffective in the face of problems that are regional in scope. The creation of huge low-cost

housing projects with income ceilings has left us with urban neighborhoods lacking in the richness and diversity of population necessary for a strong, healthy social structure. The same can be said of the sprawling suburbs specializing in houses in the $15,000-$20,000 range. How, then, is the American dream to be realized in these vast urbanized areas? How can life in the city be made increasingly livable without going broke?

Social Discrimination

Reviewing the Nineteen Fifties, Prof. Arnold J. Toynbee points to the "progressive political emancipation of non-Western peoples" as the most significant development since the close of World War II. The American version of this phenomenon has been the political, economic and social emergence of American minority groups. Inequities are crumbling as a result of the experiences of men from different minority groups during World War II, the subsequent desegregation of the Armed Services and the decision of the Supreme Court in 1954 on public school segregation. Social discrimination is yielding although very slowly.

Then there is the challenge of fear. One of the more shameful developments in our present-day culture is the prevalence of fear as a motivating and directing force. There are real threats in our world and they should not be ignored. However, the concern here is with the way fear determines our national and local policies, our public and personal expenditure of funds, and even the way in which we express our love for our fellow men.

All too often decisions are based on fear of something rather than a belief in something. Education is evaluated against the achievements of a feared nation. Expressions of good will and assistance to less fortunate peoples abroad are justified as insurance against a feared political-economic system. Leaders are chosen on the basis of their well-demonstrated hostility to these "feared" ways of life. Fear of a depression, fear of inflation, fear of no college to go to, fear of not being liked, fear of not having fun, fear of standing alone—these are a few of the fears that push us around like well-herded sheep.

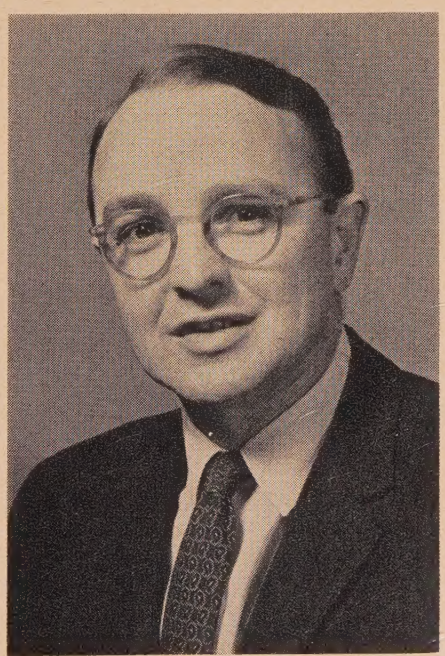
It is not enough to be against things. The good life does not come by allowing foreign nations, foreign systems and foreign values to determine the nature of our education, our government, our freedoms and our goals. Here, then, is the challenge—to live for these things we hold dear.

How do we achieve this positive approach to life and our problems in the world today? How do we marshal our resources and discipline ourselves to strike out boldly for freedom with responsibility, justice with love and the pursuit of happiness that enhances life with dignity?

There is no intention here of being a doom-and-gloom merchant, but to suggest instead that the immediate consequences of technological advance, strivings for justice and growth of knowledge are not unqualified gains.

Churches' Role

Each contributes to change and it has long been a cliché to point out that ours is a world of change. But what can the churches do in the midst of this "permanent revolution" to help in the realization of the American dream of justice, equity and self-realization? How can they contribute to the social welfare? There are some very real ways.



Dr. Bishop, associate professor of social work, has been a full-time staff member of Washington University (St. Louis) Warren Brown School of Social Work since 1945.

For many years he was on the board of trustees of Delmo Housing Corporation in Southeast Missouri, a program supported by the Congregational Christian churches and more recently by the United Church of Christ. Dr. Bishop has also been active in Fellowship Center and the Caroline Mission in St. Louis. Photo by courtesy of Washington University.

They may seem small in the light of the immensity of the challenge, but they are nevertheless powerful.

The first way is to find antidotes for our anxieties!

A psychiatrist, Erik Erikson, has pointed out that when a person is deprived of a traditional and useful way of behaving without an acceptable substitute to take its place, an anxiety develops. One of the consequences of the changes that have been described is that people are deprived of once useful ways of behaving. The law changes, altering relationships between minorities and the majority. A sputnik soars into orbit and traditional ways of thinking about international relationships are shattered.

Tremendous Potential

Automation enters the steel mill and the tenuous balance between labor and management is gone. Psychologists study child development, write new rules for child-rearing and young parents are cut loose from the ways of their parents. Each of these changes brings anxiety to many people. Anxiety is demoralizing and disorganizing.

One antidote for this kind of anxiety is the re-establishment of communications through small-group education. The religious education and adult programs of churches hold a tremendous potential for such activity and communication. Through properly conducted small-group classes both children and adults can learn increasingly appropriate patterns of group participation. They can learn to make more satisfactory places for themselves in group associations. They can learn to share their fears, joys, confusions and aspirations.

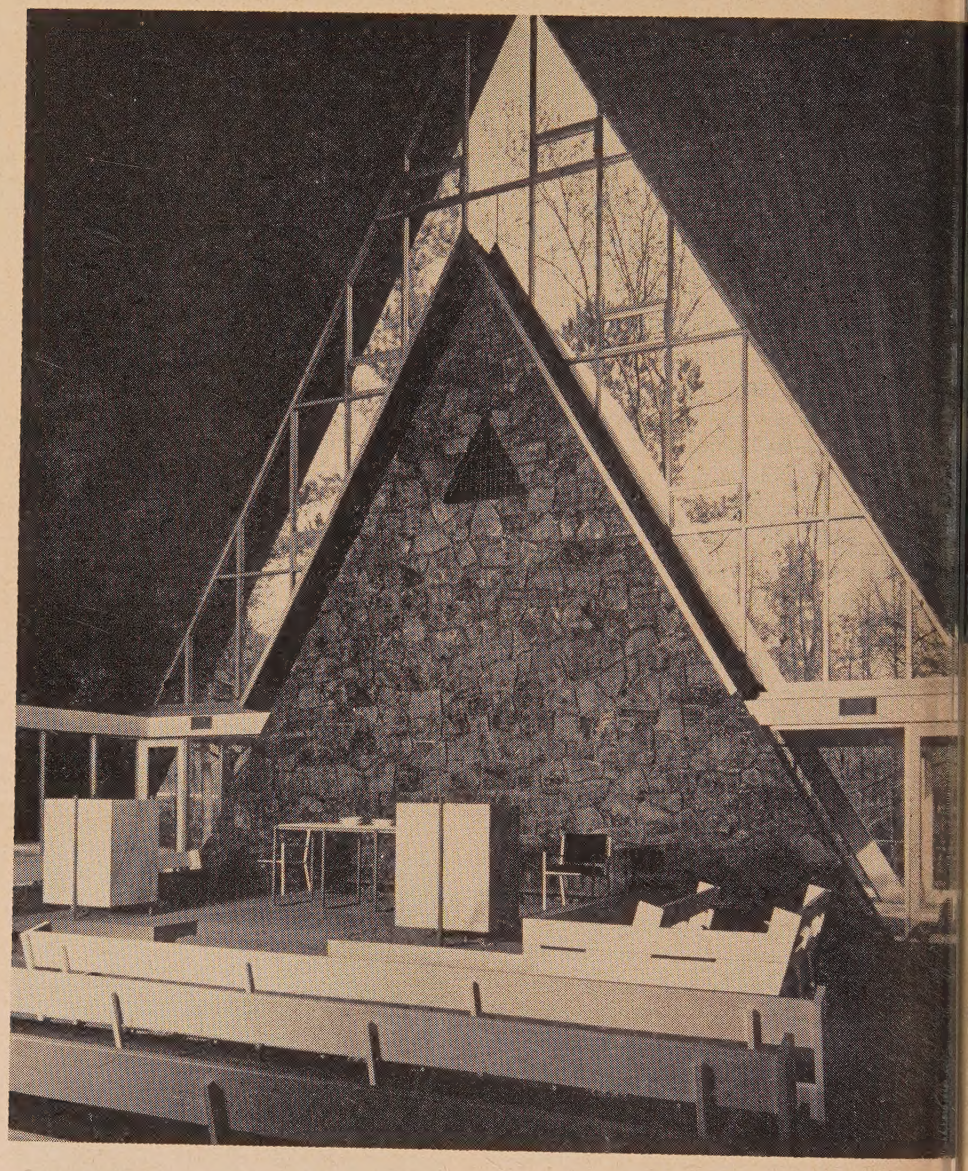
Such sharing can cut through anxieties and differences that hold people apart. Adults can be helped to create small communities of agreement in which they thresh out their fears, identify their goals and clarify their values. Here they can help each other let go of the outmoded ways of behaving and develop appropriate new ones. Here they can test the "conventional wisdom" referred to by Prof. J. K. Galbraith in *The Affluent Society* and build a new wisdom in keeping with the changed world.

The church is already a community made up of many smaller communities.

(Continued on page 30)

Pilgrim Congregational Church
Birmingham, Alabama . . .

Church of the Month



In a Southern city very much in today's news, a new church building opened its doors on March 6. Pilgrim Congregational Church in Birmingham, Ala. (founded in 1903), was consecrated on the first Sunday of March with Dr. Stanley U. North, general secretary of the Division of Church Extension and Evangelism of the CC Board of Home Missions, preaching the dedication sermon.

The new building of contemporary design is built to accommodate a full program of worship, education and fellowship. It houses a small chapel, a sanctuary seating 300, a large fellowship hall, administrative offices, complete educational wing and choir room.

Fritz Woehle of Birmingham, the architect, has succeeded skillfully in combining simplicity with flexibility as the keynote of the structure. The symbolism in the church is very subtle. The main unit is unusual, having three roof-levels with equilateral triangles appearing throughout two of the levels, symbolic

. . . where modern building materials are blended with traditional symbolism

of the Trinity. The exterior is very striking. The high roof over the sanctuary and fellowship hall is constructed with exposed bents with suspended timber decking, which forms a floating, cathedral-like ceiling more than four stories high. The roof is a beautiful blue vinyl plastic-coated sheet steel. The interior and exterior walls throughout the building are mostly of clear glass, some of which is slightly tinted or opaque.

The chancel wall, forming a reredos, is of native mountain stone and is designed to form a smaller equilateral triangle as background for the free-standing marble-topped communion table, the pulpit and the lectern. Polished terrazzo floors and indirect lighting in the chapel, sanctuary, dining room and hearth room are also distinctive in design.

The educational wing has a flat roof and continuous covered walks join the high-roofed structure on each side of the building. There are no steps into the building since it is constructed on one level. The church is situated on a spacious seven-acre wooded lot.

The new Pilgrim Congregational Church in Birmingham speaks eloquently of the traditions of the Congregational Christian fellowship. But inasmuch as it is a contemporary building the following may be useful in interpreting some of its distinctive features.

The sanctuary is a divided-chancel design. The platform is free-standing. There is space for the choir on the same level as the congregation, which sits around it and therefore around the communion table as well. There is no communion rail since it is superfluous in a nonliturgical church.

Photographs by Donald Herring, Memphis, Tenn., courtesy of Pilgrim Congregational Church.

The pulpit, lectern and communion-table top are made of Alabama marble and can be moved, enabling the various pieces to be arranged to meet particular requirements, or be removed entirely to give space for religious drama or choral programs. The design of the pews is in keeping with the simplicity of the church benches of old New England meeting-houses, although they are cushioned, open and very comfortable. A large steel cross, approximately 30 feet high, is the focal point of the church.

United Church Herald takes this opportunity to congratulate the minister, the Rev. Clarence W. Baldwin, the officers and all members of Pilgrim Congregational Church on the completion of their new edifice and to wish for them years of continuing growth and Christian service in a great and fast-developing Southern city.

Churches continue 40-year fight for assistance to . . .

Residents of Nowhere

ALL I know is I lives in Belle Glade (Florida) in the winter. I ain't stayed nowhere a year. I never voted nowheres and ain't fixin' to, but the welfare lady sez I ain't no resident of Florida. I don't know nothin' 'bout these things, so I don't know if I'm a resident of nowhere."

Knowingly or unknowingly this migrant crop picker summed up his situation and that of thousands of his fellows scattered through nearly every state in the union at one season of the year or another.

Worst Winter

No help from regular relief channels is available because of residence requirements. And migrants have not been brought under unemployment insurance.

Now that spring is here and Joe Brown, migrant, is on his way north with his family hunting the on-again, off-again job, he looks back upon one of his worst winters in history—and all are bad! The cold that blanketed the nation wrought havoc on the bean and tomato crops in Florida, where many of the Joe Browns hole up for the winter, seeking work and warmth.

The result: long, unhappy breadlines in Florida. Pickers stood three abreast in Homestead to get the meager "handout" of government surplus food plus what the county and church organizations could contribute.

In Arizona 8,000 migrants were fed for two months when a pink boll worm attacked the cotton crop. Staff members of the National Council of Churches' Migrant Ministry, working with the local churches, found homeless, half-starved families living in their broken-down cars on the desert or in abandoned shacks by the irrigation ditches. In one car, stalled for lack of gas, huddled a husband, his pregnant wife and six children. There was no food, no gas, no money. Two babies were asleep in the trunk. When the church representative said he would tide the family over with money for gas and food, the young husband burst into tears of gratitude.

Migrant worker cuts and trims broccoli on farm in Texas' Rio Grande Valley.

The irony of such conditions is especially pointed up in Florida, where actual starvation faced thousands who are always on the edge of extreme want. For their tumble-down shacks or one-room Housing Authority homes are a mere hour or two away from the fabulous Gold Coast, international playground of the world's richest people.

Further, agriculture is the second largest industry in the state, ranking next to tourism. A recent Associated Press story, quoting U. S. Department of Agriculture figures, stated that Florida's citrus crop alone amounted to $569 million in 1959, that 126 million boxes of citrus fruit were marketed and that growers who sold their crops on the trees—to save picking, packing and shipping expenses—received $290 million this season.

Breadlines amid plenty!

GERALDINE SARTAIN

Miss Sartain is a former staff member of the National Council of Churches. Photos by courtesy of Eastern Publishers Service and Division of Home Missions, National Council of Churches.

On the positive side, however, leaders in the movement to bring about better conditions for migrants declare that never before have the people of the nation and the lawmakers been so aroused. The public has worked up a tremendous head of steam about the migrants' plight and is applying strong pressure in high places.

Needed Measures

More protective legislation covering Joe Brown and his peers is in the hopper in Congress than at any previous session. Congressional liberals are pressing for the extension of minimum wage laws to migrants, for enforcement and extension of child labor laws, registration of crew leaders, federal aid for the education of illiterate migrants, both children and adults, including the provision of summer schools, and for a score of other constructive measures.

Oregon passed five excellent pieces of legislation following a survey of the migrant situation. Legislative help is being pushed in California. The pot is boiling in other states where needed measures are under consideration. Governors' commissions in many states, the Council of State Governments and the President's Committee on Migratory Labor are accelerating their paces.

When farm groups tried to block the Secretary of Labor's efforts to set standards, his right to take this action was upheld by Attorney General William P. Rogers. The farm bloc, which historically has fought legislation to protect agricultural labor, is by no means licked, however, according to those fighting the good fight. But its power is being challenged as never before.

The Protestant churches, which have worked longest and hardest in this area —forty years is their record—provide the strongest moral force. The National Council of Churches, through its General Board, issued a strong policy statement on the concern of the churches for migratory farm laborers almost a decade ago (September 1951). At its recent meeting in Oklahoma City it put its

Mexican laborers, who have finished harvesting one crop, await transportation to next location near Harlingen, Tex.

Living conditions in migrant camps are notoriously primitive, with outdoor plumbing and no running water the rule.

weight behind the revision and eventual termination of Public Law 78. This was a wartime measure permitting importation of Mexican nationals to harvest the crops to the detriment of local labor—job-wise and pay-wise.

The Migrant Ministry of the National Council, which carries on recreational, spiritual and educational services to migrant families in thirty-three states, is putting much energy into the social action front, too. It works closely with the President's committee, with governors' commissions and other public agencies. To commemorate its fortieth anniversary it has scheduled a National Study Conference on Migratory Labor for next November in the nation's capital with experts from many bodies.

In preparation for the National Study Conference, the sponsoring group, the National Council of Churches' Division of Home Missions, is planning a series of eight regional and area workshops this summer with representatives of thirty-three states attending.

Direct service to migrants increases as funds permit. Seventeen child-care centers have sprung from the first exploratory one in New Jersey. Six are in Florida, four in Maryland and Delaware, two each in North Carolina and Virginia and one each in Michigan, Arizona and Iowa.

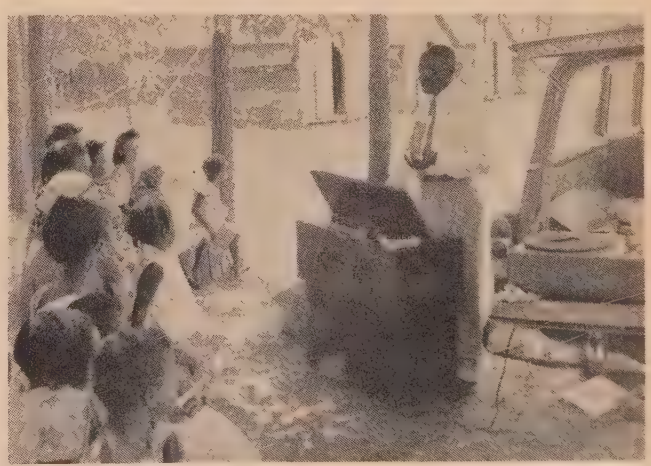
Child-Care Centers

This is progress when one considers the finances and technical skills needed to run a child-care center that will meet state welfare standards. Hundreds of these centers are needed, however. The teeming, sun-baked San Joaquin Valley in California, with its several hundred camps for more than 100,000 Joe Browns, could use scores itself. Instead, nearly all children—infants and toddlers alike—spend their days in the vegetable rows with their mothers.

Some highlights here and there: Migrant Ministry summer staff of 450 men and women last summer came from twenty-seven countries. The little band of seven women who began the Migrant Ministry so long ago has grown to 7,000 volunteers throughout the country, the majority of them members of United Church Women, which constantly does so much for migrants. The Friendly Service program of the Congregational Christian churches in New England bought a Harvester station wagon for the Migrant Ministry a few months ago. Near Bakersfield, Calif., members of CC churches work with community leaders to help migrants who are leaving the migrant stream to put down roots. The E and R Women's Guild makes a substantial contribution to the work of the Migrant Ministry.

Both legislation and the understanding and good will of church men and women in every community are needed. For Joe Brown, migrant, wanders mostly from economic necessity rather than from choice. More often than not, he would like to live and work all year in one place. Then he could be a resident of Somewhere.

The Migrant Ministry staff uses "Harvesters" bought by the churches to aid migrants such as these Arizona Indians.



Mothers and their children gladly listen to Bible stories, an important part of churches' mobile religious program.

Holy Week in the Tamil Idiom

"Love Divine," the play given during Holy Week in Pasumalai, South India, portrays events in the life of Jesus. Above: Christ summons Zaccheus from the tree and rebukes a jealous Martha. Right: he calls four of the disciples bidding them become "fishers of men" and restores sight to the blind man.

OBERAMMERGAU, the well-known Bavarian city, has its counterpart in Pasumalai, South India. On the outskirts of the city of Madurai, Pasumalai is an old center of American Board mission work. For generations it has harbored a Christian community with several schools and a large church from which many Christian leaders have come. But in addition, Pasumalai has developed a special tradition in the life of the church in South India. This is the Passion play "Love Divine," which is presented each year during Holy Week.

Christ's Life

Lloyd L. Lorbeer and his wife, Elva, American Board missionaries, first dreamed of giving a play about the life of Christ almost twenty years ago. The Tamil people in this part of South India are natural actors with splendid voices and few inhibitions on the stage. Under the Lorbeers' direction, they had already produced effective Christmas and Easter plays. Now a dream took shape for a presentation of the whole of Christ's life as a reminder to the Christians and a witness to the Hindus and Muslims of what God has done for men through Christ.

The Lorbeers wrote the play, basing it faithfully on scriptural language and incident but rounding it out with interpretation and song. Like the plays of the medieval church in Europe, it was intended not only to inspire but to instruct the audience both as to the life and death of Jesus and the meaning of his teachings. One of the most dramatic episodes, which always holds the audience spellbound, depicts the demoniac of the Gadarenes *(Mark* 5:1-13) who suddenly appears out of the bushes at the top of a cliff and rushes wildly down, breaking his fetters, shouting in frenzy, scattering the swineherds and finally flinging himself in despair at the feet of Jesus. Before this poor bedeviled man appears, there is a long interlude of song in which two swineherds sing to each other of the dignity of labor. This is a lesson the Christian church must always emphasize in India, where society is stratified according to birth and occupation, and where people, including Christians, do not easily take to work they consider beneath them.

But we are getting ahead of the story. The problem of staging was a determining factor. The village encircles the base of a hill on the south side. The large school compound is on the slope and contains a natural amphitheater. A sandy area was easily leveled to seat the audience. A long, raised stage was erected, which follows the contours of the rocky cliff immediately behind it. Three stairways were cut into the face of the rock and two simple houses were constructed as background.

The players are carefully and conscientiously chosen, the exacting role of Christ himself being divided between two or three men who must all be considered worthy of the role, insofar as this is possible. Others must also measure up to their roles.

"Love Divine" is given on three or four nights during Holy Week, always on Good Friday, under a moon nearly full. Thousands attend—four or five thousand each night—from as far away as Tirunelveli 100 miles south and Tiruchirappalli 100 miles to the north. Special buses run from Madurai to Pasumalai, unloading the first comers by early evening. They settle themselves on the ground, eat a small picnic supper, put their babies to sleep and wait patiently for 8:30 when the play begins. Men and boys sit on one side, women and little children on the other. Up front, next to the stage, sit the small boys of Pasumalai. They attend every rehearsal and every performance, know every word of the script and harass the players by mumbling their lines along with them and by throwing pebbles at Caiaphas, Judas and the Pharisees.

The play begins when the pastor of the Pasumalai church calls the audience —or congregation—to prayer, remind-

JANE DAY MOOK

ing all that "Love Divine" portrays the life of Christ, whom God sent into the world "that whoever believes in him should not perish but have eternal life." The people join in a fervent amen. The orchestra breaks into the hymn, "O Come, All Ye Faithful," and from the cliff on the right the choir, singing in the Tamil language, wends its way down the steps to the dark stage. The singers carry small red and green lanterns to symbolize the coming of light into the world.

A Roman soldier and a herald then tramp down another stairway to center stage. "In those days a decree went out from Caesar Augustus that all the world should be enrolled" and the play begins. In successive scenes, Mary and Joseph come to Bethlehem and the Child is born, with a bullock standing by. . . . The boy Jesus expounds the Scripture to the rabbis in Jerusalem, and his perturbed parents seek him sorrowing. . . . John the Baptist goes to the Jordan and Jesus comes to be baptized by him. . . . Four fishermen are called away from their boats and their nets to become fishers of men. . . . And so the familiar story unfolds.

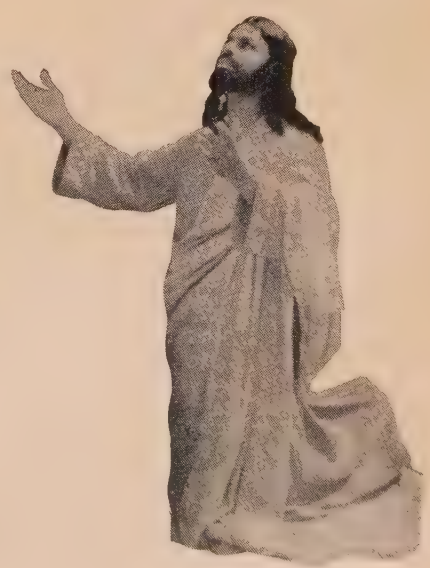
Christ's Sorrow

The second act opens with the triumphal entry into Jerusalem, yet in this a feeling of Christ's sorrow is mingled with triumph and there is a kind of uncertainty among the people as Jesus looks about the temple, then returns to Bethany, as Mark records the story. No heavenly trumpets blow but already there is a foreshadowing of Jesus' fate.

The next morning Jesus returns to the temple and finds it full of the sellers of doves and lambs, pigeons and goats. Angrily he overturns the tables of the money-changers. Their coins go rattling to the ground and little boys scramble to pick them up. The dealers flee with their wares. And from that moment the high priests take counsel how they may kill Jesus.

From this point on, each member of the audience must experience in his own way the suffering, death and resurrection of Christ. This much can be said, although it is the response of only one person: in Pasumalai, Christ becomes real and contemporary. The barriers of years and of an alien culture are broken down. The viewer is actually present at the Last Supper and understands that it is far more than an act of remembrance. He sees Peter deny the Lord three times and confronts his own daily guilt. He watches the scourging, brutally carried out, and begins to understand for himself the meaning of Isaiah's words: "With his stripes we are healed." He follows Jesus to Calvary and finds himself in the crowd for whom Jesus prays. And he shares the adoration of the women when Christ appears to them at dawn in Joseph's garden, evidence of his victory and the promise of life.

In this play Christ takes on reality, escaping the confines of history, the limitations of shadowy events imperfectly understood. Our need of him today is no less great than it was in his own time. And in "Love Divine" we discover that we can be led to him, the living and present and saving Christ.



Jane Day Mook is the wife of the Rev. H. Telfer Mook, secretary designate of the American Board for India and Ceylon.

Mr. and Mrs. Mook will return soon from a two-year visit to our United Church of Christ missions in India and Ceylon. Photos by courtesy of the author.

PLACES OF THE PASSION

Lenten Meditation IV

RUDOLPH W. RABER

After a decision has been made, it is often true that events have a way of stepping up their pace and moving along more rapidly toward a conclusion. No matter how poor the choice has been there is always, for those concerned, a certain sense of unmistakable relief. From the time of Jesus' arrest in the small hours of the night to the morning appearance before the governor, events in the Passion of Jesus moved in a kind of whirlpool of trials and hearings going round and round and seeming to lead nowhere. For all of their obvious pre-planning, the efforts of the priests to incriminate Jesus amounted to little more than confusion. Pontius Pilate, roused from his sleep to cope with the problem, scarcely knew which way to turn. There were shouted charges, muttered consultations, yelling, restive crowds and loitering, impatient soldiers. History came to a standstill while her children milled around in frustrated indecision.

Uncertain Hours

Times like that are difficult for human beings to take. We dislike waiting for any reason and, when the uncertain hours are filled with tensions that strain the nerves, it is all the worse. We are always anxious "to get the show on the road," as we say, and there are times when we don't care what road it takes so long as it goes.

It was Pontius Pilate who at last broke the impasse by reaching a decision. Whether his decision was an outright condemnation of Jesus or simply a surrendering of his destiny to the will of the mob, the end result was the same. Jesus would die. With that point settled, the whole maelstrom of human affairs that had swirled around the governor's court began to move again. Now the soldiers had something to do. Quickly Jesus was subjected to the customary scourging. A heavy crossbeam was placed on his shoulders, he was jostled into line with the two other prisoners. A command from the centurion in charge, the whole company marched out of the courtyard and into the street.

Progress must have been slow. Condemned men, previously beaten, carrying their own crosses and probably roped together, could not move very quickly. Besides, Jerusalem streets, narrow and winding at best, were cluttered with all of the traffic of a holiday week end. If the mob from the courtyard followed along, it only added to the congestion and the procession probably picked up additional followers along the way.

If the way of the cross led through a business district, shopkeepers undoubtedly left their counters to peer over the shoulders of their customers jammed in the doorway to watch the procession. Probably not many merchants or tradesmen left their establishments to follow along. Business will sometimes raise its head from its work when something is happening, but it rarely stops entirely, because business is business and nothing can ever rightfully interfere with the urgent matter of making a profit or making a living.

If the way of the cross led through residential areas, there were children who stopped their play in excited curiosity, running to tell their mothers who leaned out of windows and called the news to their neighbors.

The name of the place toward which the procession was going was Golgotha, a variation of an Aramaic word that means "the skull" or "the place of the skull." The Latin term used in the Vulgate version of the Bible is "Calvary." It means the same—"the skull." A fitting name for a place where men were taken to die. Some say that it was a hill and that it got its name because its shape resembled that of a human head. There is also an old legend that the skull of Adam was buried there.

The procession of soldiers, the condemned men and the crowd of hangers-on picked their way through the streets of Jerusalem to a gate in the north wall, as the city then stood, which opened on to a main highway. A little farther on and off to the side was Calvary, where a number of upright poles stood in the ground waiting to receive the next victims.

Mighty Scene

The condemned men were quickly stripped of their clothing, spikes were driven into the base of their palms to fasten them to the crosspieces. Then the bodies were hoisted until the crosspiece slipped into a notch at the top of the upright. Sometimes there was a peg in the upright to support the victim's body. The legs were forced down against the pole and nails kept the feet in place. That much probably didn't take long; it was the dying that was slow.

The composite picture that the Gospel writers give of what happened on Calvary is of a mighty scene described in surprisingly few words. It boils down to a staggering illustration of the depravity of man. Any illusions we may have about the quality of innate human goodness are quickly dispelled on Golgotha. The goodness is there all right, but consider what the goodness is doing.

Here is honor—the honor of young men enlisted in the service of their country. A detachment of Caesar's legions included bright lads who received letters from home and seasoned veterans much decorated for bravery —examples of military honor, which is

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Mr. Raber is pastor of Hough Avenue Church (E and R), Cleveland, Ohio. At present he is acting secretary for race relations, Council for Christian Social Action, Cleveland, during the absence of the Rev. Chester L. Marcus in Ghana, West Africa. Photo of "The Nazarene" by Clara Fasano courtesy of the National Sculpture Society, New York.

no small thing even in our time. It might even rate a parade climaxed by banquets and speeches. The clean-cut face of the boy on the recruitment poster all but glows with honor. That honor throws dice for the clothes of Christ on Golgotha.

Here is courage, human courage. The two thieves who died with Christ were courageous men as men go. They weighed the difference between law and lawlessness and took their chances.

Human Courage

Perhaps they said to one another in some precarious hideout: "Well, when my time comes I'll go." Their time came and they went. Nowhere is it said that they begged either Pilate or the soldiers for mercy. More likely they spat cursed defiance as the hammers banged. We admire human courage, especially the kind exhibited by the defiant patriot. On Calvary that courage railed at Christ.

Here is religiosity. We admire that trait in human beings too. It is common knowledge that a religious man is honest, trustworthy, obedient, kind and reverent. The highway that ran from Jerusalem's north gate past Calvary was thronged with people going to and from the city on religious errands.

Human goodness was on Calvary all right, but as is often the case when it confronts God, human goodness sided with evil. On the other side was God in Christ and he was dying, dying for both the good and the evil, dying for both the just and the unjust.

Between them, the four evangelists preserve for us a total of seven words or sentences spoken from the cross. Perhaps more is made of them than is really warranted because the significance of Calvary is not in what was said but in what happened there. To put it into words that have lost much of their meaning from overuse: on Calvary Jesus Christ died for our sins—and that includes what we call our "goodness." Jesus died for us. Here the love of God lets out the last inch of rope, mankind comes to the end of the line, evil snatches the victory that will destroy it.

The question, of course, is how does all this affect me? Was I there? Did I swing a hammer or wield a spear or sneer? In simple, physical terms, of course, I didn't; but then I am not merely a physical entity. I am a man, with relationships to other men and a relationship to God that is real whether I acknowledge it or not. When I ask, "How does Calvary affect me?" I am already begging the question, because the fact is that it has affected me. This much we know, the God who watched over Calvary, watches over our modern world. He watches over it in the same mood of love that will not let us go, no matter what the cost.

Pure Love

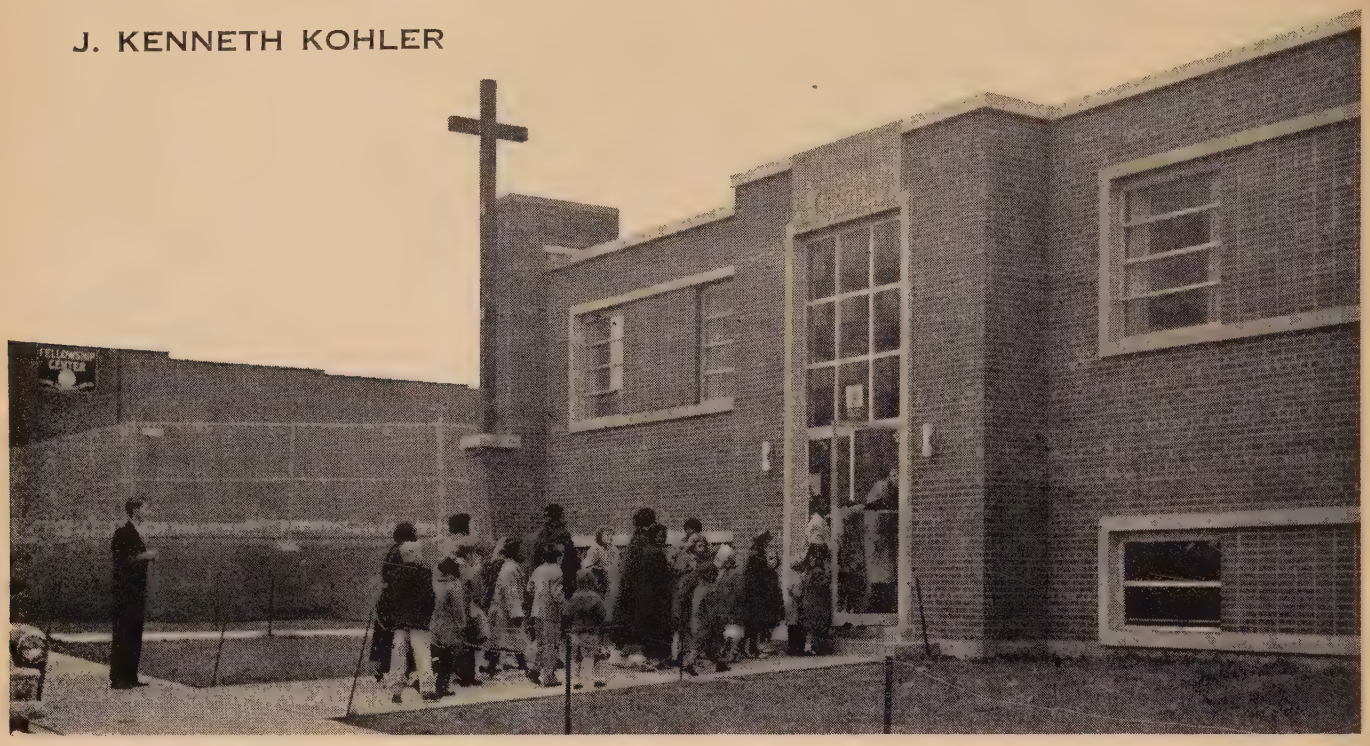
You will recall that Archimedes, the ancient Greek physicist, exponent of the principle of leverage, said: "Give me a place to stand and I will move the world." In mechanical terms he was perfectly right, but also in mechanical terms he did not have a place to stand. From Calvary Jesus Christ moved the world. No single event in all of human history, no conquest or invasion, no invention, no philosophy, no revolution, no document or work of art, nothing in all creation has affected mankind as much as what happened on Calvary. We can say that now without even having seen the end of it yet.

The Gospels tell us that on that day nature was affected. The sky grew dark and the earth trembled. Ancient tombs were opened and the dead walked in the streets. In the temple the heavy curtain that divided the holy place from the rest of the interior was ripped in two from top to bottom. Did they exaggerate? How else would one describe the magnitude of what happened? By the time the Gospels were written, men had had almost a lifetime to reflect on this thing, to meditate on its meaning, to experience its power in their lives. It was an earth-shaking event and they recorded it in those terms.

The best modern scholars consider that any exact pinpointing of the historic location of Calvary is all but hopeless. But of all the places in the Passion, perhaps it is Calvary that least needs a specific marker. It is too great to pin down. If it is a hill it is larger than the whole world. If it is a level place the earth is a marble lying on its surface. For Calvary, at last, in all of its meaning, is nothing less than the heart of God himself where pure love gives itself as a sacrifice to save that which was lost.

E and R Laymen to Raise Funds for Fellowship Center Chapel

J. KENNETH KOHLER



Fellowship Center's present building, erected in 1955, is crowded to capacity with many types of neighborhood services.

THE ANNUAL projects to which the men of the church give their support are a major item in the program of the E and R Churchmen's Brotherhood.

Last year the men of the church contributed more than $27,000 through their brotherhood chapters and federations toward a goal of $30,000 for the construction of a refugee girls' school, Talitha Kumi, at Beit Jala, a suburb of Bethlehem. The dedication of the first wing of the new home was reported in the February 18 issue of *United Church Herald*.

A new goal of $33,000 has been set by the national board of the Churchmen's Brotherhood for 1960. The fund will go toward the construction of a new chapel at Fellowship Center, an inner-city social welfare agency and congregation in St. Louis, Missouri.

This is by far the largest goal ever set by the Churchmen's Brotherhood, which eleven years ago set its sight on a goal of $7,000 to build a barracks church in Rheinbach, Germany.

Most of the money for the men's gift is contributed at worship services held on Laymen's Sunday, the third Sunday in October. On this day laymen conduct the worship services in many E and R churches and in some instances they also preach the morning sermon.

Neighborhood Center

A number of church-school classes also contribute to the brotherhood project. And many church members contribute quite generously. Judy Moatz of Allentown, Pa., for example, gives lectures on her travels in the Near East and regularly sends whatever income she gets from them to the Churchmen's Brotherhood to be used for its projects.

This year's project, Fellowship Center, has been operating since 1943 on the near north side of St. Louis as a neighborhood center sponsored by the Evangelical and Reformed congregations in the St. Louis area. The center seeks to meet the needs of many people living in this crowded section of the city, which is noticeably lacking in this kind of institution. Many of them live in the densely populated Cochran Public Housing project opposite the center.

A professional staff of five men and women carefully trained in social-work methods, students from Eden Theological Seminary and nearby universities, together with a group of volunteers minister to the many needs of the families and individuals in the neighborhood. The Rev. Louis V. Huber, an E and R clergyman, is the director.

The problems that plague residents of the area include broken homes, poverty, illegitimacy, delinquency, truancy and many others. It is in this setting that the United Church of Christ has placed a center dedicated to the redemption of all children of God living there. The program brings over one thousand boys, girls and adults together to participate in an extensive group of activities.

Through camping, group work, family service, counseling, community organizations and many other services

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Dr. Kohler is executive secretary of the E and R Churchmen's Brotherhood. Photos by John Ehrmann, St. Louis, Mo.

people are helped to solve their problems, change unhealthy attitudes, learn new skills, build wholesome and creative relationships, survive economic crises and find hope in their lives.

More specifically Fellowship Center means milk for a hungry baby, a coat for a cold traveler, a friend for a boy in jail, "togetherness" in a separated and divided community, a little happiness for an otherwise fearful child, a reunited family. Truly this is a ministry that brings light to a world of darkness, love to a neighborhood of fear and hate.

Complete Ministry

An example of the gratifying fruits of one of the center's concerns is demonstrated by the following letter received not long ago from James M. Carmichael, probation officer of the United States District Court in St. Louis:

"We wish to express our deep appreciation for the splendid cooperation you and Miss Gates have given us in working with Franklin. We feel confident he would never have successfully completed his period of probation without your guidance and we hope he is continuing to come to you with his problems."

In attempting to provide a complete ministry, the center also has a United Church congregation. The pastor, the Rev. Harsh J. Brown, is a Disciples of Christ minister and is supported by the Disciples Council of Greater St. Louis.

German deaconesses operate the Talitha Kumi school, a project of E and R men.

At present the congregation meets in the overcrowded rooms of the center in a space also used by the teen-agers, day campers, kindergarten and church school.

A new chapel is one of the center's primary needs and it is to this project that the Churchmen's Brotherhood gift is to be assigned. The new chapel will not only provide a more worshipful setting for Sunday services but will also free badly needed facilities in the present building for other activities. It will also serve to identify the church to the whole community more clearly and witness to the centrality of the Christian faith in the center's ministry.

"What seemed a roomy structure when the present center was built only six years ago is now so cramped that certain activities have been limited or curtailed for lack of space," comments Prof. Oscar J. Rumpf of Eden Seminary, who is president of Fellowship Center's board of directors.

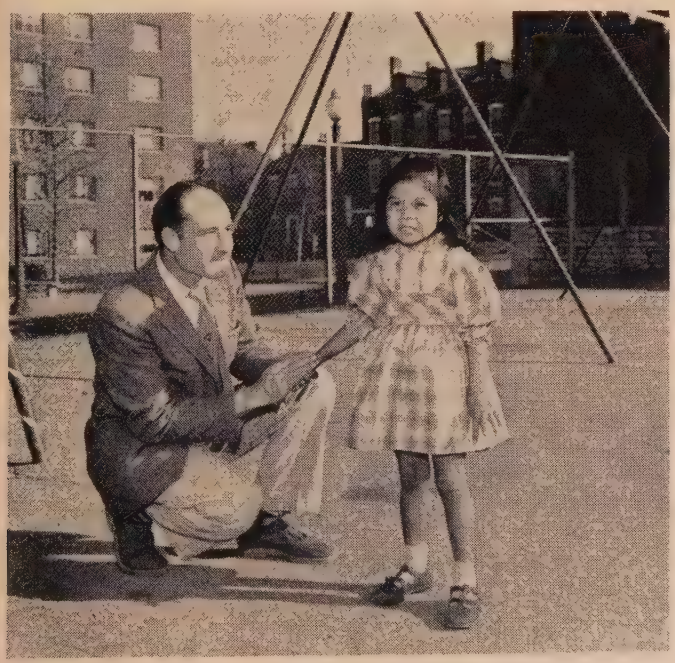
New Chapel

"We have borrowed $17,000 from the E and R Board of National Missions for the purchase of the corner lot adjoining the center, and one of the city's outstanding architectural firms has been commissioned to design a new chapel and a new youth center."

The new addition will cost approximately $150,000. The proposed men's gift, together with gifts from individuals and organizations, will make it possible for the center to bring its building project to a successful conclusion.

During the Second Joint Convention of the Churchmen's Brotherhood and Laymen's Fellowship at St. Louis, August 25-27, 1960, delegates will visit Fellowship Center.

Information about the convention can be obtained by writing Laymen's Fellowship, 10 West Lockwood Ave., St. Louis 19, Mo., or Churchmen's Brotherhood, 1720 Chouteau Ave., St. Louis 3, Missouri. Send your request today.



The Rev. Louis V. Huber, Fellowship Center director, reassures small Indian American who enjoys center's activities.

Teen-agers find constructive outlets for their energies in craft class painting a mural of Christ in the crowded city.

BOOKS

THE BEST OF CHARLES E. JEFFERSON

Selected and with an introduction by Frederick Keller Stamm *(Thomas Y. Crowell, $3.95)*

THERE is," says Dr. Stamm in his introduction, "no biography and no autobiography of Dr. Charles Edward Jefferson, who stood as a light set on a hill in the pulpit of the Broadway Tabernacle Church—now Broadway Congregational Church—for thirty-one years." Strange neglect! Now at last Frederick K. Stamm has, at least partly, made up for it. Many will join this reviewer in thanking him.

Dr. Jefferson was always, while he lived, considered one of the three or four greatest contemporary preachers. This century may, to be sure, have had greater preachers; it has not seen in any pulpit a greater teacher. That is the best word for Charles Jefferson: he was a supremely effective teacher.

Read the first sermon in the book titled "Two views of the Bible." For most preachers in the United Church of Christ there is now nothing new in this sermon. Alas, there are millions of people in our churches who still are confused about the character of the Bible. Their ministers have long since thrown out the dictation theory of the Bible's origin, but they have not taken the time, or have not had the skill, to explain to their people the difference between the old and the new way of reading the Bible. Every preacher and every church-school teacher could profit by observing the luminous, simple, persuasive way in which Dr. Jefferson presented "two views of the Bible."

Jefferson's preaching was "biblical preaching" at its best. The Bible—quotations from it, facts about it—is on virtually every page. But so, also, are the individual and social problems of contemporary life, exposed and illumined by astonishingly relevant biblical material. In our home, for two successive evenings, several of the sermons and lectures were read aloud. The eyes of the listening one lighted up again and again in recognition of a keen insight or of something superbly said. The reader stopped many times to exclaim: "Isn't that wonderful!"

Sometimes we laughed aloud, as when Dr. Jefferson in the talk on "Criticizing the minister" says: "There is scarcely any limit to the number of foolish things a minister may be guilty of. . . . He may whoop like a wild Indian in delivering tame ideas, or he may practice elocutionary slides in his prayers. . . ." One wishes every preacher would spend a long time thinking about a paragraph on page 226, a part of which reads: "There would probably be fewer skeptics in regard to prayer if ministers had not prayed so abominably. The man who goes into the pulpit to dawdle aimlessly through a long series of meaningless and unrelated petitions is taking God's name in vain."

In his introduction Dr. Stamm gives us a quick review of Charles Jefferson's life and of the central qualities of his ministry. One could wish for more.

I am not as sure as Dr. Stamm seems to be that Charles Jefferson would talk about the problem of war in just the way he used to talk about it. Would he not see that denunciations of war and militarism, however eloquent, do not move us much nearer to peace? And if Dr. Jefferson thought "the reign of Calvinist Paul is coming to an end" and did what he could to hasten it, it is not so certain that his fiercely honest and penetrating mind would have rejected the insights of contemporary neo-Reformation theology. Nor is it at all clear what Dr. Stamm means to convey in his veiled criticism of "new translations of the Scriptures."

But these definitely minor criticisms aside, Dr. Stamm has unerringly put his finger on the chief qualities of Charles Jefferson's greatness. This man spoke as few have spoken—as, to the world's loss, few speak now. This is a good book for laymen as well as for preachers.

Herman F. Reissig
Secretary for international relations, Council for Christian Social Action.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

GREAT WOMEN OF THE CHRISTIAN FAITH

By Edith Deen *(Harper & Brothers, $4.95)*

IT REQUIRES the work of an outstanding woman biographer to re-present some of the truly great figures of humanity as women. According to most history, this is a man's world. Historians through the ages have singled out men as the doers, the warriors, the martyrs and the saints. Mrs. Deen, in her 123 biographical sketches of outstanding Christian women through the ages, reveals that behind and often beside every great man stood a woman of faith and inspiration who many times endured equal hardship and suffering.

Transcending all denominational differences and theological controversies, the author writes about the following:

Women who endured suffering for their faith, such as Perpetua, the first woman Christian martyr on record, and Margaret Fell Fox, the imprisoned wife of the first Quaker;

Women who inspired their sons to greatness—Susanna Wesley, mother of John Wesley; Mrs. Charles Jones Soong, who helped to transform China through her children; Catherine Booth, "mother" of the Salvation Army;

Women who inspired their husbands —Katherine Von Bora, who inspired Martin Luther; Emma Hale Smith, who aided John Smith in translating the *Book of Mormon;* Marjory Bowes Knox and Margaret Stuart Knox, wives of John Knox;

Women defenders of freedom, women of missionary zeal, women of both wealth and poverty who aided the unfortunates of their time.

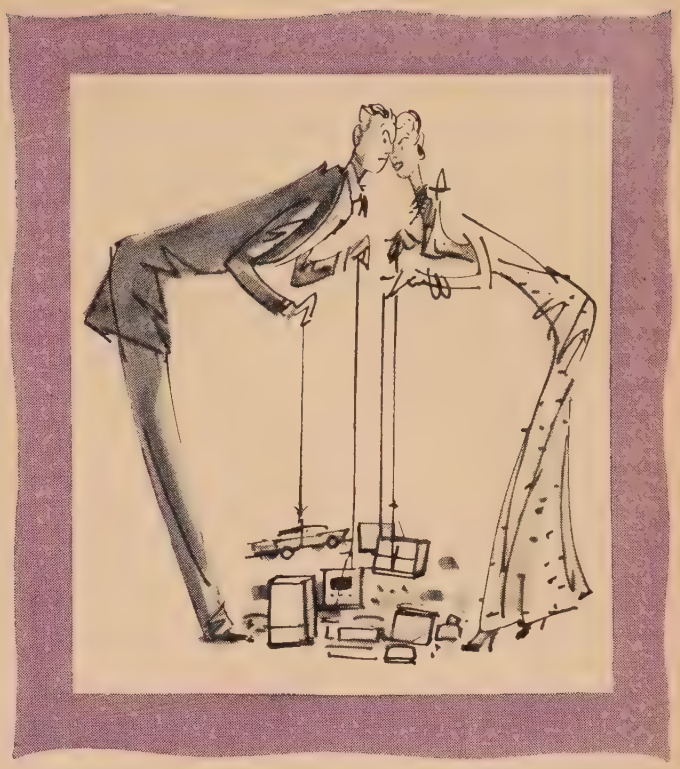
In the author's own words: "These great Christian women speak their own message. I have merely recorded what they felt and said, thought and accomplished."

Mrs. Deen was woman's editor of a Fort Worth newspaper for more than twenty-five years. Her earlier work, *All of the Women of the Bible,* brought her nation-wide prominence. In her personal library are 2,000 volumes on women's role in history, which she has used to good advantage in *Great Women of the Christian Faith.*

Martha (Mrs. Paul G.) Schaible
Past Christian education chairman, E and R Women's Guild.

Stewardship in an Economy of Abundance

Part II



THE ERA of abundance has arrived. But so has the Organizational Revolution and its product the "Organization Man" and his sprawling habitat—the massive suburban developments that press out from all our cities. It is a revolution that has not only created abundance but has created a new outlook, new values and massive new pressures that play upon all of our people.

Technical Change

Professor Ogburn and associates have argued a rather thoroughgoing kind of technological determinism in which technical change is the motor power of all change, creating shifts in family and personal life and most other institutional patterns. Under his well-known concept of cultural lag he says that value systems and outlooks are more resistant to alteration and create maladjustments. We doubt that this is a one-way process, but it seems true that old ideologies persist and make it difficult to understand new dangers and opportunities.

It seems true that what Prof. John K. Galbraith, in *The Affluent Society*, calls the "conventional wisdom" is one of the factors that frustrates a more creative use of the surplus time and earnings that abundance makes possible. The conventional wisdom is geared to an era of shortages in supply when more elemental goods were urgently needed. The term "production" has come to be used narrowly to designate the production of material goods by private industry for sale on the open market. However, as basic material needs are met and nonmaterial and public problems are created, other needs become more urgent. But because many of these can be provided cooperatively only by the community as a whole or represent less tangible services and interests, they are not considered productive. A narrowly restricted definition of production comes to be elevated to unchallengeable supremacy as the way of expansion and progress, even as the way of well-being and "salvation." The overriding answer to the anxieties and crises that haunt us is more production of goods. Progress is measured in terms of gross national product and standard of living becomes *summum bonum*.

Confidence in increased production has become a kind of national faith and *mystique* that Professor Galbraith says dominates the thinking of "Republicans and Democrats, right and left, white or colored, Catholic or Protestant." He quotes Geoffrey Gorer's comment on American life:

"Any device or regulation which interferes or can be conceived as interfering with the supply of more and better things is resisted with unreasoning horror as the religious resist blasphemy or the warlike pacifism."

Production claims to be nonevaluative in offering whatever can be sold on the market, leaving selections entirely to the buying public. However, this neutrality turns out to be bogus when we consider the massive outlay through advertising to stimulate and create wants and attempt to mold popular tastes and values. This is in addition to the increasing attempts to create a public opinion that restricts the meaning of productivity to privately produced material goods.

ALBERT T. RASMUSSEN

Dr. Rasmussen is professor of religion and society at the Pacific School of Religion in Berkeley, Calif. This article is Part II of one chapter in *Stewardship in Contemporary Theology*, a symposium to be published this month by Association Press.

Value System

Three economists and a social scientist have made a careful analysis of the value system that dominates the business community. They call it *The American Business Creed*. It shows an almost mystical confidence in materialistic production, dispensed on a neutral market but promoted by massive taste-making to create the balanced and good society. The motivational dynamic is to be supplied essentially by self-interest, although certain supplementary virtues are required. The individual is considered both free and obligated to make his own choices, while at the same time "high-powered advertising . . . attempts to create and manipulate tastes. Business is clearly in the business of manufacturing the tastes and the demand as well as the product." As the authors ask: "Is this not playing grossly unfair with the system?"

Faith in productivity does not ask

Continued on next page ➧

the crucial question, "Productivity for what?" Is it its own ultimate value or is it instrumental to higher values? Clarence Randall, a spokesman for business, says in *A Creed for Free Enterprise:* "To produce more and more with less and less effort is merely treading water unless we thereby release time and energy for the cultivation of the mind and spirit, and the achievement of those ends for which Providence has placed us on earth."

This is precisely the point, but how are we to counter the conclusion of the authors of *The American Business Creed:* "An appearance of shallow materialism is the price paid for the high valuation of economic activity"?

Perhaps the most ominous threat in the abundant society lies in the accelerated pressure for consumption, generated in the momentum of the vast productive machine. Our prosperity and the balanced functioning of our economy depend upon keeping the apparatus rolling with ever larger increases in output. As Eduard Heimann has stated: "Expansion is no longer a matter of free choosing; it has become compulsory because the need for it is incorporated in the physical structure of our industrial system."

Patriotic Virtue

As consumption becomes the key to prosperity and security, buying more material goods becomes utterly necessary and the chief patriotic virtue. An "achievement" becomes a "fetter; the miraculously productive technical structure turns into a tyrannical force; the enthusiasm for more goods turns into a moral danger."

Furthermore, the transition to automation will greatly intensify this danger. According to Peter Drucker, automated production will require two things: first, the continuous flow of materials into goods to make full use of the enormously expensive capital outlays; and secondly, a much more efficient distributional sales system.

We do not doubt that the long-range effect will be to upgrade workers and create greater quantities of manufactured goods. But the real problem arises in the enormous new pressure to buy more and more devices, appliances and gadgets that are sheer frills to existence. With the increase in material productive efficiency, instead of having a larger increment of income beyond use for material necessity to support churches and schools and the agencies that seek to overcome the tragic results of the impersonalization and brokenness of our times, will we be driven or cajoled to buy more and more of what we least need? Are we to be swamped and satiated with things when what we need most is a greater ministry to those who are confused, disorganized and alienated from God and neighbor?

We do not need more distracting toys and diversionary playthings. We do not need three cars to clutter up our premises and block our driveways and roads, or a television set in every room, or their miraculous new equivalents.

Planned Obsolescence

According to standard economic theory, the law of marginal utility will automatically redress the balance and satiation will force new diversions of producing plant. But will that simply mean new and different material novelties and gadgets? What of planned obsolescence, the flood of new models and the new streamlined sales techniques coupled with the barrage of advertising? And what of anxious, uprooted, "other-directed" man who is the product of this whole new complex, and therefore more vulnerable to mass appeals and peer-group expectancies?

If the pressures for more things swallow up our rising incomes and absorb our leisure time, can this be called liberation for the abundant life? These are enormously significant questions that the Christian must ask. Robert Maynard Hutchins, who can coin a pungent aphorism, puts it rather neatly:

"Our real problems are concealed from us by our current remarkable prosperity, which results in part from our production of arms, which we do not expect to use, and in part from our new way of getting rich, which is to buy things from one another that we do not want, at prices we cannot pay, on terms we cannot meet, because of advertising we do not believe."

Professor Galbraith's analysis becomes peculiarly pertinent at this point. The higher services to human persons in terms of social work and health and education, and the ministries of the church to men, cannot be mass produced and therefore become relatively more costly. Furthermore, they cannot be owned and exhibited as material inventory. Or are those last vestiges of personal interaction to be mechanized too, with one teacher teaching on television and one preacher addressing the multitudes?

There are deep ideological biases from the past that still irrelevantly linger on in our national ethos and haunt us within our consciences, making it difficult for us to use more of our resources of affluence for the higher purposes of restoring meaning to life. They revolve around the meaning of production and what is truly productive. Here we seem strangely bound to materialism's *mystique.*

If productivity points toward external gains and creativity refers to inner responsiveness and sensitivity, then the crying need and lack is creativity. Selves unleashed and liberated from the mad competition of "getting one too" in a consumption-enslaved society, uprooted selves awash in a deluge of choices among trivia, need to come to grips with the critical decision of who they are and whom they seek to serve in the self-transcending identification of their lives. The religious question is prior to all questions—in abundance or poverty—and the yawning abyss of nothingness and purposelessness can swallow up man.

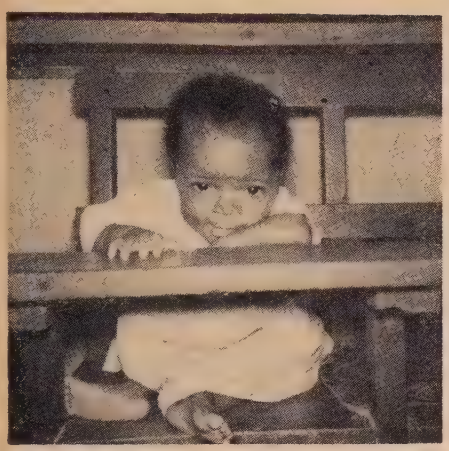
Corporate Benefits

As Professor Galbraith points out, many of the higher needs, beyond food and raiment and gadgetry, have proved to be those advantages that are of general benefit to the community rather than to individuals, and therefore must be publicly financed. These more corporate benefits, which can only be provided cooperatively, have the misfortune to be built and maintained by public or governmental agencies. Therefore they are labeled nonproductive and are not given the commensurate share of our increased resources even as they become more expensive and more significant.

Education of our children and youth, and welfare services for people who suffer from unavoidable problems or break under the strains that are created as part of the hidden costs of our tense impersonalized society, are relegated to the nonproductive. Even "nonproductive" concrete highways on which to run our "very productive" automobiles are less important in our scale of values.

(Continued on page 32)

LETTERS



Maria Lambinga

Dondi, Angola

TO THE CO-EDITORS:

I wonder where my dinner is! If I could walk I'd go pull the nurse's skirt and say, "What's the delay with dinner? Don't you know I'm hungry?" Sometimes I yell until they put my plate of mush and relish in front of me. And sometimes I keep yelling because one nurse can't feed us all at once!

My name is Maria and I'm over a year old and can't stand up yet. My mother died when I was very small and I didn't get enough to eat. I was in a pitiful state when I came to this Baby Home in Dondi. But now I feel better because I'm drinking lots of milk and getting vegetables with my mush.

I'm sure we little ones would grow faster if we had more missionary nurses here. Our own nurses are learning but they need someone to help them understand why we need our meals on time with vegetables and fruit.

You people over there are spending money to send us *things*, but what we need is *people*. We have only two missionary nurses in all this big hospital so they can't come to Baby House every day. The missionary nurse gets very sad when she finds we haven't gained as we should. She knows the real reason is because she can't spend the time she should with us.

Well, you people please think it over and see if you can't do something about sending us many more Christian nurses.

Maria Lambinga

(Registered nurses interested in helping Maria can secure full information from the Rev. Loy L. Long, American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston 8, Mass., or the Rev. Herbert O. Muenstermann, Board of International Missions, 1505 Race St., Philadelphia 2, Pa.)

★

Washington, D. C.

TO THE CO-EDITORS:

The article by Dr. Howard R. Burkle in the January 21 *United Church Herald* is of a kind that obscures the issues involved in a Roman Catholic candidate for President rather than illumines them. His principal contention that one should vote for the Catholic if he is the abler person is good enough but it so far fails to touch the fundamental issues that one might almost call it irrelevant. It is unfortunate Dr. Burkle has chosen a sentimental approach to the subject instead of a factual one.

His position is, as I understand it, that Protestants and Catholics are really seeking the same kind of infusion of the state with moral and spiritual values. Protestant fears of Catholicism rise at the point where Protestants suspect that Catholics are doing this more efficiently.

Such an appraisal is astonishingly superficial because it is based on the sentimental assumption that, "after all, we are all going in the same direction." Actually, there is very little in common between the social and cultural goals of the Roman Church and those of Protestantism. When the hierarchy seeks to make the United States a "Christian nation" by means of 150 action groups, what is really being sought is to make the United States Catholic. What is sought, ultimately, is a Catholic church-state monolith of a kind that leans an oppressive weight upon other churches. We see the end result in "Christian Spain," as both the Pope and Franco recently described it, where the attempt to "shape the cultural ethos" (Dr. Burkle's phrase) has been crowned with success.

This is not the sort of thing Protestants seek at all. For Spain is a land where a Protestant minister was recently fined and sentenced to jail on a charge of "breaking and entering" because he had gone into his own church to hold a prayer meeting. Protestants, Dr. Burkle, are concerned not only with "shaping the cultural ethos" but also with something called freedom. When the cultural ethos gets shaped the way the Roman Catholic Church wants it, Protestants are shaped right out of the picture.

The major issue involving a Catholic candidate for President is not even hinted by Dr. Burkle. The issue is, of course, the possible influence on his official decisions that the Catholic hierarchy might exert in connection with issues that it calls "moral and spiritual." The Roman Catholic hierarchy gives directives to Catholics on "moral and spiritual" matters some of which happen, in this country, to be civil matters reserved to the control of the people. Education is one. Canon Law 1374 orders Catholic parents to boycott public schools unless the bishop is willing to make an exception. Does the Catholic candidate approve the boycott?

Birth control is another. The bishops in November of 1959 ordered all United States Catholics to oppose any program of "public assistance either at home or abroad to promote artificial birth prevention." Episcopal Bishop James A. Pike asked if this were binding on Catholic candidates. Would Dr. Burkle deny Bishop Pike or any other American the right to ask such a question?

Worship is still another. Canon Law 1258 forbids a Catholic to participate in any kind of religious service except one of his own denomination unless the bishop agrees to let him do so. Dr. Daniel Poling has told how Senator Kennedy had agreed to appear at an interfaith banquet in a hotel honoring the chaplains who went down with the *U. S. S. Dorchester*. Cardinal Daugherty forbade Kennedy to appear at the event and he withdrew.

Would it then be improper to ask a Catholic Presidential candidate whether he would be free to go to church—any church, any time—without having to ask permission of a cleric?

These are but samples of the many relevant issues involving a Catholic candidate. Dr. Burkle has not mentioned any of them. We believe he does the American people an injustice. They have grown up enough since 1928 to face a mature discussion of the real issues without displays of bigotry.

C. Stanley Lowell

1633 Massachusetts Ave., N.W.

NEWS

WITHIN THE UNITED

MISSION HOUSE SEMINARY APPOINTS NEW PRESIDENT

THE pastor of Milwaukee's largest E and R church has been appointed president of Mission House Theological Seminary, Plymouth, Wis. He is the Rev. Dr. Ruben H. Huenemann, member of the United Church of Christ's Board for Home Missions and also of its long-range planning committee.

The board of trustees of Mission House, one of the three seminaries of the Evangelical and Reformed Church, has announced that Dr. Huenemann will take office on June 1. He recently resigned as minister of Faith Church, Milwaukee.

The new president comes to the 98-year-old theological school in the midst of an extensive program of expansion and development launched in 1956 when the school of theology was separated from Lakeland College, the institution whose campus it shares. Dr. Arthur M. Krueger, now president of Lakeland, served as acting president of the seminary until June 30, 1959. Since that time Dr. Louis H. Gunnemann, dean of the seminary, has been acting president. Dr. Gunnemann will continue to serve as dean under Dr. Huenemann's administration.

Dr. Huenemann is an alumnus of the school he has been called to serve. He has done graduate work at Washington University, St. Louis, and at Pacific School of Religion in Berkeley, Calif. In 1954 he received the honorary degree of Doctor of Divinity from Franklin and Marshall College, Lancaster, Pa.

Dr. Huenemann serves on the theological committee of the E and R Church and is active in interdenominational affairs in Wisconsin. For several years he has been chairman of Mission House Seminary's board of trustees.

MINISTER RECEIVES HUMAN RELATIONS AWARD

THE Rev. Robert W. Duke *(left)*, minister of People's Congregational Christian Church of Dover, Del., long a militant advocate of civil rights in Dover, was recently presented the National Conference of Christians and Jews human relations award.

Shown making the presentation is the Rev. John Donohoe, pastor of the Holy Cross Roman Catholic Church of Dover, who said: "Mr. Duke has done more toward ending discrimination in Dover than all the rest of us put together."

The citation honored Mr. Duke "for his dynamic leadership . . . his unswerving vigilance in defending the rights of all, without regard for race, color, creed or national origin; his unselfish efforts in helping the community solve problems of discrimination; and for serving as a symbol to the community of brotherhood in action." In accepting the award, Mr. Duke said: "I attempt to live by a very simple creed—namely that a man should practice what he preaches or he shouldn't preach."

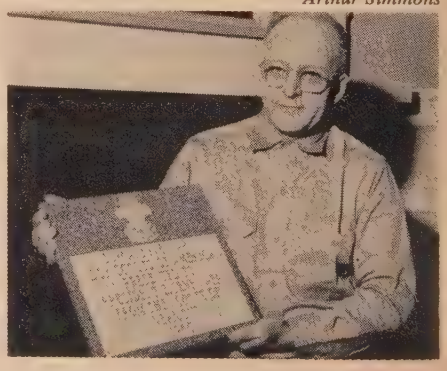
VERMONT LAYMAN DESIGNS SCOUT PLAQUE

AN ACTIVE layman in the Barre, Vt., Congregational Church, who has also been a leader in scouting for the past twenty years, designed a granite commemorative plaque that Scout Robert B. Palmer, representing the Green Mountain State, presented to President Eisenhower during the recent Washington, D. C., ceremonies marking the fiftieth anniversary of the Boy Scouts of America *(see* United Church Herald, *March 31)*.

Lorenzo Chiodi, shown holding the granite plaque he designed, is currently president and trustee of the Barre Granite Association, a deacon of his church and chairman of its Boy Scout Troop Committee.

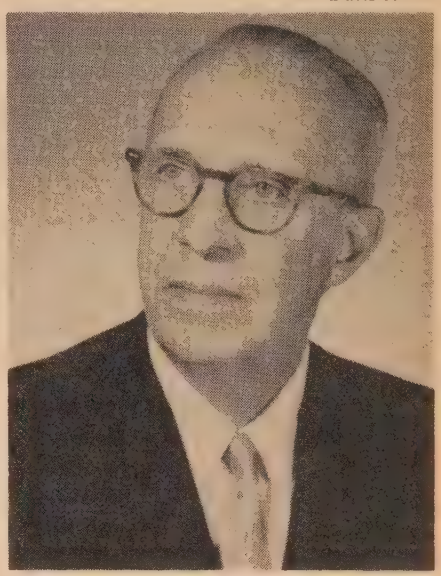
Explorer Scout Robert B. Palmer of Morrisville, Vt., who represented the 10,000 scouts of his state during the celebrations in Washington, is a member of First Congregational Church in Morrisville and of its Pilgrim Fellowship group.

Arthur Simmons



NEW YORK LAYMAN BEFRIENDS TALLADEGA CHILDREN

Davis Studio



EIGHT thousand oranges! Eight thousand Negro children of the Southland! A kindly man who lives in Larchmont, N. Y.! This is the picture that the staff of Savery Library at Talladega College, Talladega, Ala., paints of one of its most devoted donors.

For eleven years, Ernest Walcott Bishop *(see photo)* has provided generous funds for the purchase of a treat that the library bookmobile carries to hundreds of rural and city school children. His annual gift reaches many who do not come regularly to the Community Library but watch for the bookmobile to draw up at the school door.

Each year the younger children from the school for the deaf come for their "party." This year a truck-load of college students took "Bishop" candy and oranges to the children and young people at the school for the blind. There are always enough oranges to distribute some among the elderly persons in the community.

Mr. Bishop is one of Talladega's oldest "faculty children." A descendant of the Mary Walcott of Salem witchcraft days, his father came to Alabama in 1883 to serve as superintendent of the Agricultural Department at Talladega College, which is under auspices of the CC American Missionary Association. Ernest lived there until it was time for him to go away to school.

A graduate of the Worcester Polytechnic Institute with a degree in mechanical engineering, Mr. Bishop spent the major portion of his working life with the Western Electric Company of New York City. During his thirty-six years with this firm, he worked in both the laboratory and pricing divisions. Now retired, he teaches a class of young people the art of woodworking.

Margaret H. Scott

SENIOR CITIZENS' ASSEMBLY PLANNED FOR DUNKIRK

SENIOR CITIZENS, the fastest-growing age group in the United Church, will have a week's assembly planned specifically for them, June 11-18, at the Dunkirk Conference Grounds, Dunkirk, N. Y. The purpose of the program, according to Mr. and Mrs. William Thiedt of St. Stephens (E and R) Church, Buffalo, co-directors, is to offer those who are 55 years of age and over an opportunity to find new spiritual and technical resources, which can add joy and usefulness to all of life.

The Rev. Ward Hartman of Cincinnati, former E and R missionary to China, will be the morning Bible study leader. Mr. and Mrs. Hartman are directing the senior citizens program for the United Church of Christ churches of Greater Cincinnati. The Rev. Lee W. Rockwell, executive director of the E and R Commission on Health and Welfare, and the Rev. Herman A. Fenske of Buffalo, N. Y., a member of the commission, will discuss subjects of particular interest to senior citizens. Esther C. Stamats of the Department of Health, Education and Welfare, Washington, D. C., now working on the White House Conference on Aging, will be the discussion leader.

Photo taken during a planning session shows, left to right: *(standing)* the Rev. Herman A. Fenske; the Rev. Carl J. Zimmerman, superintendent-chaplain of the Dunkirk Conference Grounds; *(seated)* Mr. and Mrs. William Thiedt; Judith French of Buffalo, director of Christian education for West New York Synod; and Mrs. Zimmerman.

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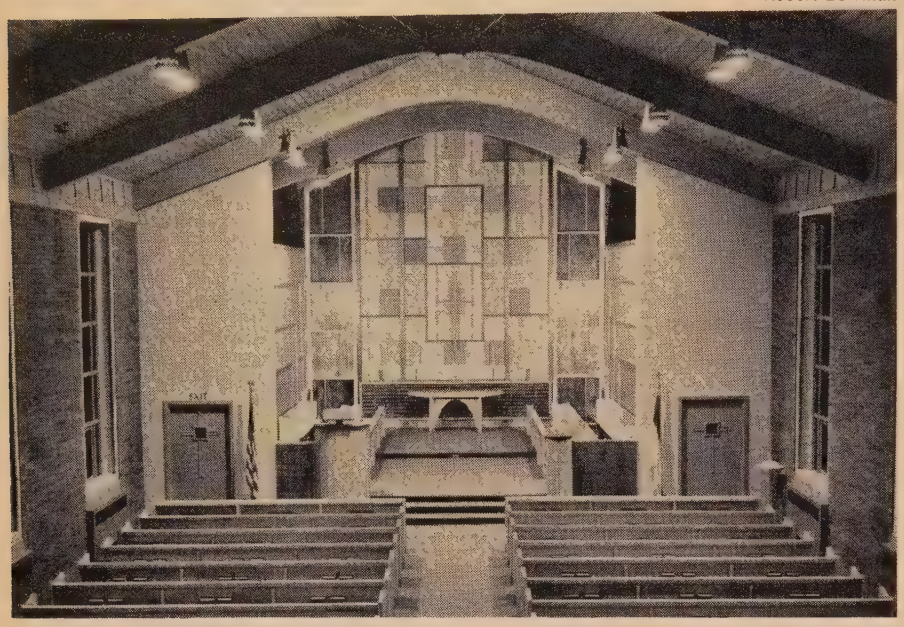
MODERN SANCTUARY FOR STOUGHTON CHURCH

Robert Bowman



THE erection of the new First Congregational Church in Stoughton, Mass., marks a triumph over adverse circumstances of which the members may be justly proud.

Nearly twenty years ago a disastrous fire destroyed the house of worship that the congregation had used for many years. Because of the war no immediate rebuilding program could be undertaken and the facilities of other churches in town were used. As a result, the membership dwindled.

Finally, the determination of the faithful few, plus an influx of new people into the community and the purchase of a renovated house in which to hold meetings, turned the tide. Soon a 4½-acre lot located in a wooded residential area not far from the center of town was purchased, and two years later a new church was dedicated.

Writes the minister, the Rev. Robert J. MacLeod: "A New England town has lost something when there is no church building to say to all the community: 'This is the group that comes from the stock that settled our colony in the seventeenth century and that did so much to establish our democratic way of life. When they prosper, we prosper.' " Once again Stoughton has such an edifice.

Center of focus in the sanctuary is the cross hung from the dorsal over the communion table *(see photo)*. The cross is faced with mica, which reflects enough light to be seen even in almost total darkness but never too much to cause glare. The dorsal itself is handwoven of fiberglass in colors ranging from lightest gold to the deepest copper. The sanctuary, narthex, classrooms, offices and vestry on the ground floor make up the first of three projected units. The nave seats 400 people and so many children attend church school that it is necessary to hold two complete sessions. More classroom space will soon be needed.

PILGRIM CIRCUIT RIDER USES NEW "STEP-VAN"

THE United Church of Christ's new church-school curriculum is now on wheels! In the driver's seat of a special van equipped as both home and office is the Rev. Leila W. Anderson of Chicago, famed "Pilgrim Circuit Rider" of the Congregational Christian churches, who recently took to the road to visit rural churches in Alabama. In addition, she will soon call on churches in Virginia and North Carolina and on the Indian reservations in North and South Dakota.

Her principal assignment for the next two years will be to interpret the nursery and kindergarten courses of the new curriculum. Christian education leaders of the CC and E and R churches explained that this is just one of the many methods they will use to bring the new curriculum to the attention of almost 8,000 churches throughout the United States.

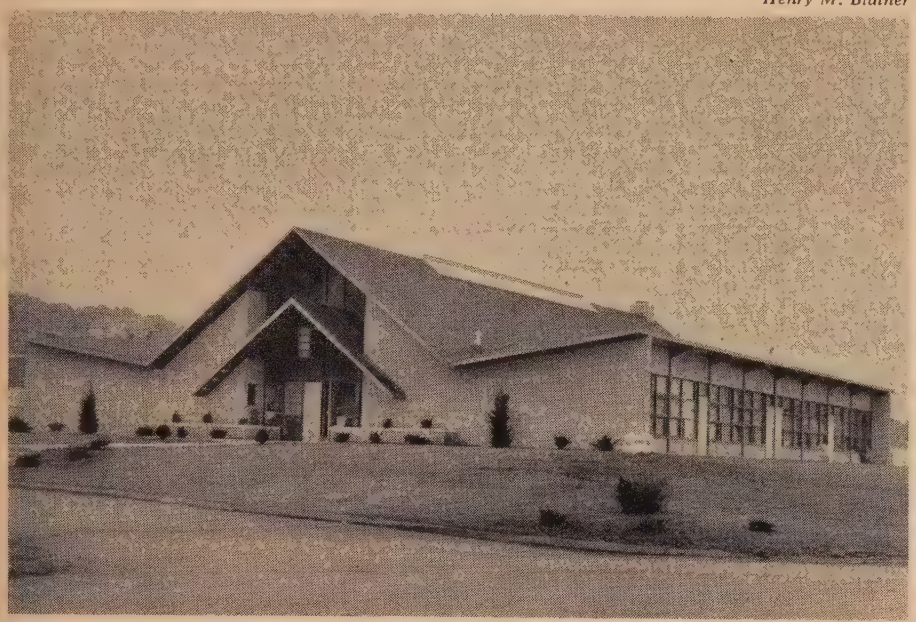
Such ventures are not new to Miss Anderson. For many years she has traveled extensively throughout isolated rural areas in the United States in a similarly equipped station wagon publicizing the CC Christian education materials. Her ministry on wheels is the subject of a book Harper & Brothers is publishing this month titled *Pilgrim Circuit Rider*.

Photo shows the Rev. Erwin A. Britton, minister of First Congregational Church, Wayne, Mich., presenting the keys for the new "step-van" to Miss Anderson. Members of many CC churches contributed toward the cost of the van and the Wayne church provided furnishings for the interior.

Ford Studio

PENNSYLVANIA CONGREGATION DEDICATES FIRST UNIT

Henry M. Blatner



HAYSHIRE United Church of Christ in York, Pa., dedicated the new building shown in the accompanying photograph when the congregation was only a little more than two years old.

Work was begun in the community as a result of a survey authorized by the Council of Churches and the assignment of comity rights to Mercersburg Synod (E and R). In June 1956 the Rev. Roland F. F. Roehner, organizing minister, moved into the field and organized a temporary steering committee, which in turn called the first public meeting, attended by forty-five adults. The first worship service was held on World-Wide Communion Sunday, and six months later, in March 1957, the congregation was officially organized with 105 charter members. Today there are 228 members and 285 in church school.

The gift of a 2½-acre site located in the heart of the community, plus pledges totaling nearly $40,000, a gift of $15,000 from Mercersburg Synod and a loan from the E and R Board of National Missions enabled the young congregation to undertake an ambitious building program.

Present as guest speakers for the dedication were Dr. Purd E. Deitz, St. Louis, Mo., general secretary of the Board of National Missions; Dr. Luther A. Weigle of New Haven, Conn., dean emeritus of Yale University Divinity School; and Mrs. Helen E. Baker of New York City, editor of *The Church Woman.*

The new building is to be the first of three units and will later become the fellowship hall, with adjoining classrooms. It includes an auditorium seating 400, six classrooms, an office, study, parlor, kitchenette, boiler room and storage facilities.

A 65-foot steel and plexiglass cross, illuminated at night, is visible for several miles and serves as a focal point in the area.

OHIO CHURCHES HOLD VOCATIONAL CONFERENCES

SOME 135 high-school and college students in Ohio, meeting in three regional week-end vocational conferences earlier this year, spent from Friday evening to Sunday noon seeking to discover for themselves answers to the problem of vocational choice in relation to their Christian calling.

Planned in response to a mandate from the Joint Commission of Church and Ministry to set up a pilot project in the area of life enlistment, the conferences were sponsored by the recruitment committee of the Ohio Conference of Congregational Christian Churches and the church and ministry committees of the four Ohio Evangelical and Reformed synods, in cooperation with the E and R Commission on Church and Ministry.

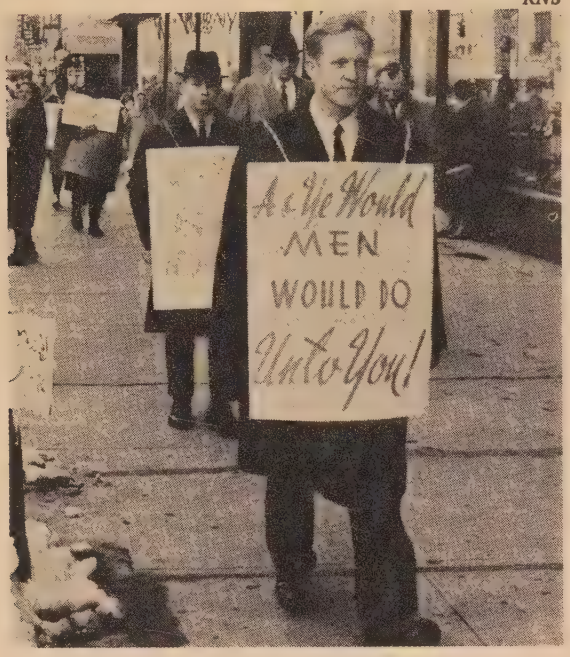
Conferences were held on the same week end at Dover Road Congregational Church, Westlake (Cleveland); First E and R, Sugarcreek; and Memorial E and R, Dayton. A fourth conference, scheduled to be held at Defiance College, had to be canceled at the last moment because icy roads made driving hazardous.

Leaders were drawn from various fields of church vocations and included pastors, directors of Christian education, missionaries, institutional chaplains, conference and synod personnel, denominational executives, representatives from colleges and seminaries. Photo shows a group of the young people at the Westlake conference with the Rev. Donald R. Norenberg *(seated)*, associate minister of the Olmsted Falls Congregational Church.

NEWS of the WORLD

RELIGIOUS GROUPS BACK NEGRO SIT-IN PROTESTS

RNS



STRONGEST support for current Southern Negro demands for equality of treatment and opportunity—probably the most united and challenging since the Supreme Court ruling against school segregation in 1954—has come from religious groups in both the North and the South.

Reflecting impatience over the slow pace of action on civil rights, the Negro demands were sparked by the refusal of a Greensboro, N. C., variety store to serve four Negro college students at its lunch counter.

The aftermath of this now historic incident has been an increasing number of Negro "sit-in" demonstrations against stores guilty of similar discrimination. Patterned on the Gandhian technique of peaceful resistance, they quickly spread to more than forty communities in seven other states—South Carolina, Virginia, Florida, Tennessee, Arkansas, Georgia and Alabama.

The demonstrations, marked in many instances by police arrests, took place largely under the impetus of the Southern Christian Leadership Conference directed by Dr. Martin Luther King Jr., the Negro minister who led a successful boycott against segregated bus seating in Montgomery, Ala., in 1956. The most notable feature of the demonstrations has been the extent to which they have been supported by white students and endorsed by religious leaders.

In Greensboro itself, two religious groups set a pattern by openly supporting peaceful Negro demonstrations against discrimination at lunch counters in the city or anywhere else in the state. They were the Greensboro Ministers Fellowship, made up of Protestant and Jewish clergymen, and the Greensboro Methodist Fellowship, which urged "a pattern of intergroup relations in the light of our accepted basic moral and spiritual values."

At Nashville, Tenn., Vanderbilt University Divinity School senior James Lawson was seized by police at the Negro First Baptist Church *(see photo below)*, where he coordinated sit-in protests against "white only" lunch counters in downtown stores. Charged with conspiracy to disrupt commerce, he was released on $500 bail subscribed by the entire theological school faculty, which also launched a fund for his defense. Expulsion of the 32-year-old Negro Methodist student by the university trustees' executive committee was denounced by fourteen of sixteen theological school professors and 127 out of 180 faculty members of the university's College of Arts and Sciences.

In a letter last week to students everywhere in the country, the Central Committee of the National Student Christian Federation said they should not only participate in, but help to organize sit-in demonstrations at lunch counters where discrimination is practiced.

The committee said that in the meantime it has asked campus groups to contribute funds for the defense of Mr. Lawson at Vanderbilt and other students arrested for similar reasons. In addition, it urged student groups to launch letter-writing campaigns to members of Congress requesting a strong civil rights bill and to national headquarters of large chain stores where sit-ins have been staged urging "equal service" for all.

The NSCF Central Committee is composed of leaders of twelve national student Christian movements related to the major Protestant denominations and the National Student YMCA and YWCA, as well as representatives from several denominational departments of college work and boards of missions.

Upper photo shows two out of twenty-five students from Union Theological Seminary in Richmond, Va., who joined Negroes picketing a downtown department store to protest its "white only" lunch counter service.

RNS

WIDE CHURCH

CHURCHES SPEED AID TO MOROCCAN DISASTER VICTIMS

WITHIN hours after earthquakes, fire and a tidal wave destroyed the port city of Agadir, Morocco, at midnight on February 29, Protestant church agencies in fourteen different countries had been alerted by cable and began sending gifts of food, vitamins, bedding and clothing to the stricken area.

Forty-five thousand people were left without clothing or shelter or food when their homes crumbled around them. Church World Service, relief agency of major Protestant and Orthodox churches in the United States, immediately cabled $3,000 to buy medical supplies. German churches were the first to send a plane-load of 2,500 blankets to the disaster area. Blankets collected from American churchgoers and already in Italy for use in areas of need were speeded to Morocco and distributed at a huge refugee camp. Lutheran World Federation, with headquarters in Geneva, Switzerland, sent 10,000 pounds of clothes.

Cash gifts from church groups in various countries included: Britain, $14,000; Germany, $12,000; U. S., $3,000; Holland, $3,000; France, $1,000; Sweden, $4,000; Japan, $500.

Curtis F. Naylor, director of the Brethren Service

Commission's European office in Geneva, directed the distribution of supplies from the churches. He reported:

"Agadir is a shambles. Of the population of more than 50,000 at least 10,000 are dead. Yet in the midst of death there is life. The amount of relief that has come from all over the world is startling. The mobilization is amazing. Planes of the German, American, Dutch, French, Norwegian and Russian air forces have brought help and flown out *(above)* the injured and homeless."

AMERICAN STUDENTS TO WORK IN AFRICA

RNS

RECENT events in the United States Congress and in many college communities give added impetus to plans of 135 or more American students to live and work for two months this summer in twelve West African countries.

Known as Project Crossroads Africa, the work camps are being set up under the leadership of the Rev. James E. Robinson, minister of the Presbyterian Church of the Master in New York City.

"The problem of American race relations undercuts American influence in other lands as much as, if not more than, any other single factor," Dr. Robinson told the National Christian Education Conference (E and R) held at Purdue University several years ago. "Communist agents make great gains for themselves and against our way of life," he continued, "by playing up the worst aspects of our situation."

The purpose of Crossroads Africa is to counteract the adverse publicity and to demonstrate through kindness and helpfulness the predominant character and mood of the American people.

There will be fourteen work camps scattered through twelve West African countries: Senegal, Guinea, Sierra Leone, Liberia, Ivory Coast, Ghana, Togo, Dahomey, Nigeria, Cameroon, Republic of the Congo, and Belgian Congo. Each camp will have from twelve to fifteen American students, plus a similar number of African students. An American and an African will serve as co-leaders in each camp. A major part of the time in Africa will be spent living and working with tribal groups.

Photo shows the Rev. James H. Robinson *(center)* with four of the 150 college students in the New York City area who attended a recent seminar sponsored by the Church of the Master on the relationship of American social problems to international peace. Left to right: Florence Cofie and Vincent Kofi, Ghana; Mr. Robinson; Sachiko Murakami, Japan; and Vladimir Skok, USSR.

The Church and Social Welfare

(Continued from page 9)

The suggestion here is that it can enrich the experience of these communities by utilizing the growing knowledge of group behavior and of the impact of group participation on individuals to help them live more positive and courageous lives in a constantly shifting, changing society.

Social pressures have set the stage for increased contacts as equals between people of different groups who have heretofore met on a basis of inequality. When people of these groups are brought together in informal, free-flowing relationships, they may become overcautious, oversensitive to slights, afraid of asserting themselves, or they may adopt any one of a number of communication-interfering forms of behavior.

People can be prepared for participation in such mixed groups by discussions in their own small groups that explore their anxieties, analyze their fears and talk through new attitudes and approaches to the new situation. These same discussion and role-playing devices can be used in the newly-mixed groups to facilitate the development of free-flowing communication.

There is another front on which the churches can make real contributions to the social welfare. A great many of the existing social agencies—neighborhood centers, children's homes, hospitals, homes for the aged, family service agencies, clinics—had their beginnings in the Christian imperative to serve. Backed by hard work and funds, this imperative found its expression in such agencies.

These efforts served two important functions. They provided channels for service for a great many people. There is no better way to experience identity with one's community than to serve it. There may be no surer way to good mental health than through service to others. The second and more obvious function has been in the alleviation and amelioration of the stresses that bring misfortune into the lives of those who for one reason or another are handicapped in their capacity to meet life's pressures.

Historically, our communities have been enriched by the variety of programs created by the many different associations attempting to be of service. It would be a tragedy to lose the vitality that can come from the persistent and imaginative efforts of church groups to meet needs they see about them. The increasing participation of government in the welfare field does not relieve the churches or other institutions of their commitment. Rather, it frees them for new and creative programs in new areas of emerging problems.

There is an awesome task shaping up in the inner-cities of our land. Here in the shambles of worn-out housing, too-narrow streets and obsolete schools the newest arrivals—principally Puerto Ricans and Negro Americans—are settling into the city. Simultaneously, the Protestant churches are moving out. Truman B. Douglass, writing in *Harper's Magazine* in November 1958, described in graphic terms this flight from the heart of the city. He also quoted from the report of the First Assembly of the World Council of Churches in 1948, which pointed out that one of "three great areas of our world which the churches have not really penetrated" is "the culture of modern cities." Dr. Douglass believes this failure is due primarily to an anti-urban bias in American Protestantism.

Whatever the cause, the churches are feeling frustrated by what is happening downtown, where they have been comfortable so long. They can cut and run —or they can stay and devote a part of their resources to helping these newcomers learn to live more amicably in their new surroundings. Just as the churches long ago learned to support the physician in an attack on health problems, they can support trained and professional social workers in an assault on the mounting social problems of urban areas. And they can hold out a friendly, welcoming hand to frightened strangers through a steady stream of volunteers standing beside the social workers.

The third contribution to social welfare stems from a totally different kind of consideration. Social workers have a deep-seated conviction that their work is important. Unfortunately, the greatest proportion of the public does not share this conviction. This is not to imply that the public doesn't care. But welfare considerations tend to be secondary to many others. There is too little recognition of the fact that welfare problems will not go away with better times or that they cannot be adequately met with the funds that are convenient for us to give after everything else we want is taken care of.

The churches, as has already been pointed out, are a community or association and as such both reflect and influence the "value system" of their members. It is with the influencing aspect of this relationship that we are here concerned. The churches could do a great deal more to develop a growing understanding of social welfare needs; of the stresses that incapacitate people; of the tremendous social costs of our economic, technical and social growth; and of our steadily improving ability to meet these needs through social work.

This could be done on those occasions when the need to support church-sponsored agencies and services is interpreted to church-school classes, young people's societies and congregations. It could be promoted by periodically providing opportunities for representatives of united funds and central welfare planning agencies to explain their purpose and their work. It could be promoted through increased participation by lay representatives of church groups in city-wide, statewide and national church social-work and secular social-work organizations. It needs only the recognition that the social welfare can be a primary goal and that it can be planned for.

This is a time of change and it is not merely a passing phase. Every bit of evidence suggests, if anything, a faster rate of change in the future. It is also a time of aimlessness. In his exciting book *The Shook-Up Generation* Harrison Salisbury describes vividly the lack of direction in the lives of countless persons. He tells of the frustrating failures of parents to build direction into their children's lives and of the terrifying results as these children turn to their peer groups on the streets. The weird tales of the "beatniks," turning their backs on conventional wisdom and groping for new directions, are further testimony. Many writers have told us of the failure of modern communities to support good family and personal lives.

Communities, too, are suffering from aimlessness. The traditional way no longer serves, but there is no agreement on values on which to construct new ways. The church as one long-established association of people within the community can do a great deal to build a sense of direction into the lives of individuals as well as communities. It can provide a setting within which small groups learn to face their fears and share their aspirations; it can vigorously promote social-welfare programs under professional social-work direction; and it can enhance the understanding of its members of the nature of the society in which they live, the stresses it lays on people, and the desirability of up-grading the social welfare as a societal goal. It can do much to help communities establish a sense of direction as they face a multitude of crucial decisions—decisions that will translate progress in knowledge into an increase in the general welfare.

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OBITUARIES

MRS. ELIZABETH WARDA ADAMS of New Britain, Conn., widow of the Rev. Elisha E. Adams, died February 17.

A resident of New Britain for fifty years, she was a member of South Congregational Church. Her husband served there as pastor of the Assyrian Mission for twenty-seven years.

Mrs. Adams is survived by three daughters, two sons and two grandchildren.

RUSSELL K. BOADWEE, a member of the Congregational church in Bronxville, N. Y., died recently in West Palm Beach, Fla., at the age of 79.

Mr. Boadwee was formerly vice president in charge of manufacturing of Julius Kayser and Co., now the Kayser-Roth Corp., manufacturers of women's and men's apparel. He is survived by his widow and a son.

THE REV. JAMES R. CULLEN, retired CC minister, died February 11 in Lansing, Michigan.

Born in Ireland. Mr. Cullen studied for the ministry at Union Theological College and McCormick Theological Seminary, both in Chicago. He served several churches in Michigan, and since his retirement about fifteen years ago had held interim pastorates and done supply preaching.

He is survived by his widow, the Rev. Vesta Sturgis Cullen, one son and one daughter.

THE REV. JAMES M. HEDGES, retired CC minister, died February 21 in Colorado Springs, Colo. Ordained in 1918. Mr. Hedges served churches in Iowa before going to Colorado where he was minister at Fruita and later at Arriba. Mrs. Hedges preceded him in death.

RUTH SUCKOW, novelist and the daughter of the late Rev. W. J. Suckow, who served Iowa CC churches for many years, died January 23 in Claremont, Calif. She was a member of First Congregational Church in Cedar Falls, Iowa.

Born in Hawarden, Iowa, while her father was minister there, she attended Grinnell College, the School of Expression in Boston and the University of Denver.

Her novel, *The Folks*, published in 1934, was a Literary Guild selection of the month. Her latest novel, *The John Wood Case*, published in 1959, has an Iowa setting. Her stories and novels appeared in *The American Mercury*, *Harper's*, *Good Housekeeping* and other magazines. She was a protégée of the late H. L. Mencken, one of Iowa's most distinguished writers.

She is survived by her husband.

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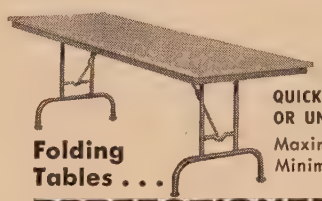

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Stewardship

(Continued from page 22)

Fortunately the churches in America, as contrasted to those in Europe, are privately financed, voluntary organizations and do not reap the stigma of public support. But this does not mean that they entirely escape the general view that they are marginal to the economy. They are voluntary agencies closely akin to charity; therefore they seem to many to be parasitical, offering secondary services that a society with a surplus can afford to add as a nonessential luxury. After all, what do the churches make that is tangible? Shadows of the once dominating "gospel of work" linger strongly in our national consciousness (value system). Only active labor in which man mixes his energies with the hard clay and materials of the earth to forge concrete and useful tools is truly productive effort.

Meditation, time for pondering the ultimate meanings of life, studying our heritage, creating artistic expressions of aesthetic interpretation, scholarship, philosophizing and theologizing—all of these are lumped with daydreaming and are suspect as almost wastrel pursuits. We honor the practical and look askance at the impractical.

The battle against impoverishment is considered to be largely material. The inner impoverishment of "the self," in which we are cut off and alienated from the Source and Sustainer of our "being," is largely overlooked or becomes a last-resort consideration even in the face of our symptoms of sickness amidst plenty. . . .

Education, often called our secondary religious faith, and in which we have placed so much confidence to provide the "enlightened" citizens on which the democratic process depends, has been tinctured with practicalism and materialism. Its goals have shifted from the classical humanistic purposes of generating the critical intelligence and sensitive selfhood, steeped in the lore and thinking of history, over to the practical goal of flexible adjustment to present opportunities and a narrow preparation for new job openings. . . .

These suspicions against internal and spiritual enrichment die hard in America. They misfit us for the new leisure derived from the affluent society. The notion that leisure might be used as the most creative and productive part of personal existence is hardly comprehensible to many people today. Off-job hours are used for feverish endeavors to fill up time, for distractions from thinking and anxiety. Many become "moonlighters" and take two jobs to fill time and be able to buy another automobile.

In the stewardship of time the churches

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have been able to claim little of the new leisure to consider more fully what the Lord requires in a world in crisis, or to build the more intensive Christian fellowship of concern.

The general prosperity of the majority, among whom are found a disproportionate share of members of our major denominations, obscures the fact that there is still much poverty in the midst of our plenty. The very contrast makes it more painful to those suffering it and more callousing to those who disregard it. Forty-five per cent of American families still have incomes of less than $4,000 annually, regarded as below a reasonable, necessary standard of living. Fifteen per cent of our families live on less than $2,000 per year—a level that must be regarded as one of poverty. Many of these families are concentrated in particular regions of our country. . . .

The *Report on Farm Labor* makes shocking reading for those living in comfort. There are still two million farm workers in the United States who receive an average of 76 cents an hour, less than one-third of the wage of industrial workers. Many racial and ethnic groups are still the victims of impoverishment, created by discrimination and lack of educational and cultural advantages. Inflation has impoverished large numbers of retired and aged people whose buying power has dwindled.

Pride in our own abundance is also in danger of blunting our concerns for the masses of impoverished human beings in the "have-not" nations of the world. As has been declared so often, it is inconceivable that in the long run we can live in an island of luxury in a sea of poverty. The recognition that the 6 per cent of the world's population living in America enjoy half of the world's income cannot be easily pushed out of the Christian's conscience.

The church has the task of not allowing us to forget such things as these and pressing for solutions within the range of technical possibility.

One of the national problems of the church amidst the "crisis of abundance" is the tendency to emphasize property and stint the support of the living ministries of the church. In harmony with the materialism of our culture we have engaged in a gigantic building boom, raising magnificent multiple-purpose structures across the land that are usually underused and undermanned. The "macerated minister," to use Joseph Sitler's shocking term, is ground up into trivial roles and overwhelmed with administrative trivia, while the great basic ministries of the church are in neglect. As David W. Barry has put it, we put our money into "mortar rather than mortals."

There is a strong temptation to measure

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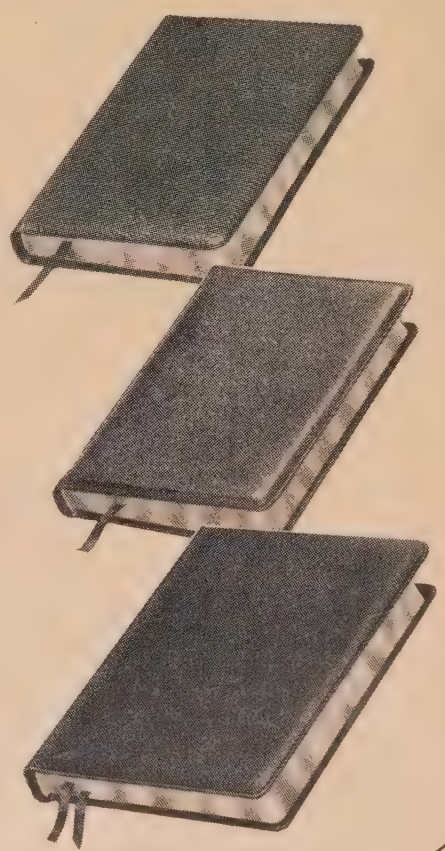

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the greatness of the church in statistical and material terms—size of plant, level of budget, number of members. It is not measured in terms of the intensity of the higher commitment to Christ that it generates among its members and their willingness to submit to the judging and transforming action of God.

The message of the strange good news of the gospel and the basic countermanding witness of the church stands athwart and in warning against the paradoxical social drift toward mounting equipage yet increasing purposelessness. The churches must be considered no less than under bombardment and siege, not simply from without but within ourselves. We must refuse to be entrapped in the secularized role of sanctioning the sheer pursuit of comfort or the mopping-up function of counseling those who are simply defeated materialists. But above all, by the grace of God, we must avoid falling into the role of false prophet, murmuring "peace, peace" when men are embattled internally and externally.

Faithful stewardship, both in the Christian's role in the world of economic affairs and in his support of the Christian church, calls primarily for the capacity to embrace a paradox: to plunge into engagement in the context of practical affairs as both critic and participant in doing whatever can be done to steer our productive engines into meeting the higher good of the community of neighbors. We must recognize that "economic growth" is a direction, with all its danger, that cannot be reversed. . . .

None of us can resign his job or abandon his post. We cannot abolish our factories and dissolve our sales organizations, or give up our automobiles without our sensitive socio-economic structure falling into chaos. We all ride the same ship and its destruction can only throw us all into the sea together. But we are all called of Christ to be creative as well as productive, to be persons and not pawns, to use what we have and make our own decisions where we stand, to resist the dominance of external forces.

We are called to stand in the communion of faith as our primary self-identification, as over against ourselves in the vocational roles that we must perform. In this reservation we must strive never to be mere functionaries or accommodative drifters, even while we negotiate and attempt to respond to the creative possibilities God opens for us in the flux of change.

A truly committed support of the Christian church can be generated among our laymen only when they begin to understand the basic "over-againstness" of the church in tension with the world, and the transforming work of God in Christ of which it is the imperfect communicator.

It must surely be recognized that the Christian can never be one who links the size of his giving to the innocuous neutrality of the church's message or its defensive justification of the socio-economic trends that threaten to elevate "means" to supremacy over persons. But rather must he join and support the saving "opposition" in Christ who saves him from himself and holds him from submergence in an uncriticized process.

The goods of the world still pale into insignificance when the very selfhood of man is threatened. Indeed, "for what does it profit a man, to gain the whole world and forfeit his life?" The Christian church in this increasingly materialized and externalized context bears the burden of a witness to a higher destiny in an often hostile culture where its symbols seem empty. . . .

Lone men murmuring disapprovals in secret cannot respond creatively to such an age. Christians are called upon to witness concretely and corporately as they labor in offices, agencies, organizations —wherever they participate in decisions that touch policy.

And the church out of its common worship must be the community of faith where embattled men share one another's burdens and meet the powerful pressures as they respond to the Lord that rules and overrules our destiny. Whether dwellers in a mechanized and opulent society can rise to support such a church that struggles to serve such a Lord is the momentous question confronting our age.

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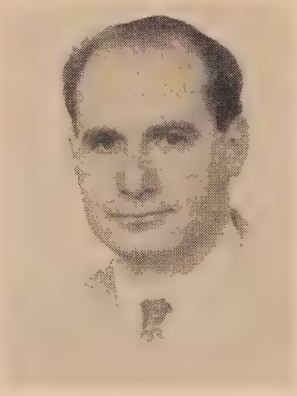

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MEISENHEIMER, P. WALTER, Hamburg, to 2618 Shadagu Rd., Eden, N. Y., (retired).

MEISSNER, ROBERT C., 1731 E. 35th St., Baltimore 18, Md., (correction).

RATH, WILLIAM G., (E) Milwaukee, to 5316 Mueller Rd., Sheboygan, Wis.

REIF, WALTER F., 1318 E. River St., Elyria, Ohio, (change of residence).

WITZL, DONALD J., Erie, Pa., to 131 Summit Ave., Ft. Thomas, Ky., pastor of St. Paul's, Newport.

Code: E—Emeriti, retired or disabled.

CC Calls

BACCUS, JOSEPH H., interim, Etiwanda, to interim, Sunnymead, Calif.

BAILEY, DOUGLAS B., student, to Federated, Rochester, Vt.

CALLAHAN, CHARLES C., United, Mobridge, S.D., to Community, Black Forest, Colo.

CANTWELL, EDWARD W., Baptist, to interim, Second, Ossipee, N. H.

CEDARLEAF, WALLACE E., Chaffin, Holden, Mass., to Sidney, N. Y.

CHAMBERLAIN, STEPHEN R., United, West Norwalk, Conn., to Jerusalem United, Buffalo, N. Y.

CLAPP, ROSSER L., Leaksville, Mt. Lebanon and Newport, Va., to Garner, N. C.

CRAW, HAROLD E., First, Danbury, to First, Meriden, Conn.

DOPP, RODNEY L., Methodist, interim, to minister, Addison Street, Chicago, Ill.

EDWARDS, FRANK L., to consulting minister of stewardship, Florida Congregational Christian Conference.

GOODWIN, THOMAS A., Pomfret Center, Conn., to staff minister, Claremont, Calif., July 1.

HASTINGS, HOLLIS W., associate, Plymouth, Milwaukee, Wis., to minister of education, Faith United, Park Forest, Ill.

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LINDE, RICHARD B. L., Edwards, Northampton, Mass., to Elyria, Ohio, July 1.

MAC KENZIE, W. BRUCE, director of youth work, Northern California Congregational Conference, to minister, Washington Park, Denver, Colo.

MC LAUGHLIN, DELBERT, Methodist, to Mentone, Calif.

PETTY, A. RAY, to Broadview, Hartford, Connecticut.

ROSS, CLARK N., Maple Park, to Waveland Avenue, Chicago, Ill.

SHERK, WARREN, Methodist, to Nogales, Arizona.

SILL, C. EUGENE, Glendale, to Hillcrest, new church, Concord, Calif.

SMITH, LESTER E., Rincon, Tucson, Ariz., to new church, Tustin, Calif.

VANDER GROEF, JOHN W., Fishers Island, N. Y., to United, Ft. Fairfield, Me.

CC Installations, Ordinations, Dedications and Anniversaries

AVAZIAN, PAUL G., installation, Gethsemane, Los Angeles, Calif., March 6.

BRADFORD, ALFRED E., installation, Union, Devon, Conn., February 21.

BROOKS, EDWIN A., installation, Housatonic, Mass., February 28.

FIRST, Great Bend, Kan., dedication, February 28.

FIRST, Park Ridge, N. J., dedication, March 13.

FIRST, Passaic, N. J., re-dedication, January 3.

FIRST, Passaic, N. J., 75th anniversary, March 13.

FIRST UNITED, Orlando, Fla., recognition, February 28.

HECKMAN, DALE, installation, campus minister, Greeley, Colo., March 27.

MAC LEAN, WILFRID J., recognition, Park, Norwich, Conn., February 7.

MAYFLOWER, Lansing, Mich., dedication, February 21.

MORLEY, ARTHUR, installation, Trinity, Lawrence, Mass., December 6.

PILGRIM, Birmingham, Ala., consecration, March 6.

ROUNER JR., ARTHUR A., installation, Eliot, Newton, Mass., February 28.

SCAVO, JOHN E., installation, Park Street, Bridgeport, Conn., January 4.

SCHMUCK, FRANCIS J., recognition, Lyons, Colo., March 6.

SILLS, HORACE S., installation, Winter Park, Fla., February 28.

ULLRICH, DONALD W., ordination, Lake Avenue, Pasadena, Calif., March 6.

E and R Installations

BAVER, CLINTON M., Orangeville Charge, Susquehanna Synod, March 13.

BECK, ROBERT P., First, Cincinnati, Ohio, February 28.

ELLIKER, RUBEN R., St. John's, R. 2, Fostoria, Ohio, March 6.

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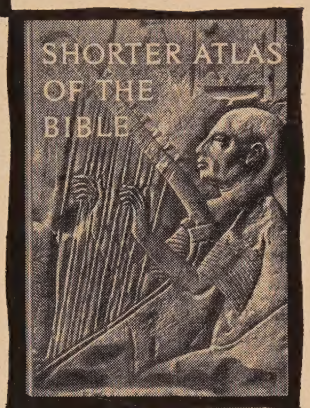

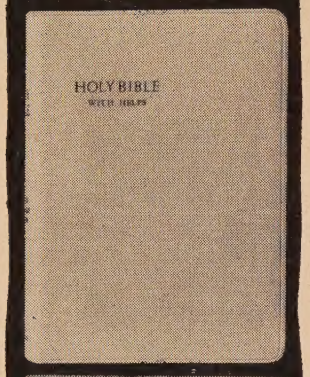

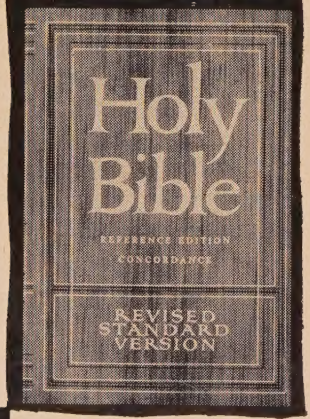

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MITTLER, J. ALLAN, Monticello Charge, South Wisconsin Synod, February 28.

NACE, OLIVER W., Trinity, Coplay, Pa., March 13.

NETZLY, PAUL H., Baseline-Chatfield Charge, Northwest Ohio Synod, February 23.

SANTSCHI, FREDERICK E., Trinity, Upper Sandusky, Ohio, February 21.

SIMPSON JR., WALTER R., Zion, Clifton, Tex., March 6.

CC Resignations

BALFOUR, JOHN H., Imlay, Mich., to retire.

BEYER, ELLA A., director of Christian education, Grand Junction, Me., to retire.

GOWING, PETER G., North Berwick, Me.

HIGGINS, MIRIAM J., Temple, N. H.

LORD, HARVEY R., Brownfield, Hiram and Denmark, Me.

STARK, WALTER H., First, San Diego, Calif.

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CHRONICLE

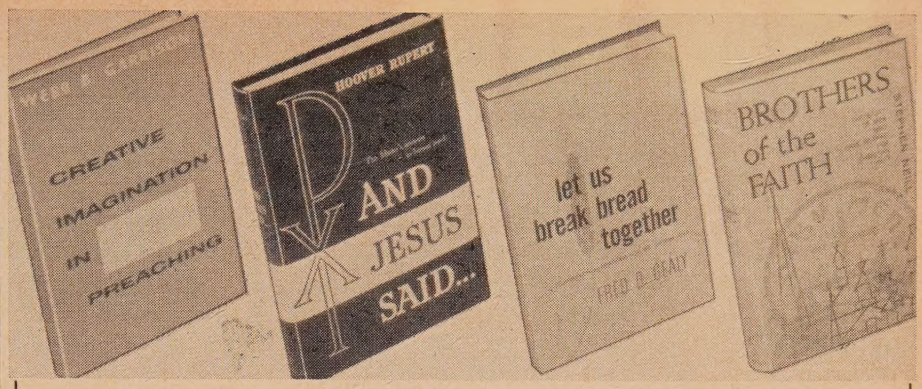
Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC *Arrivals from the Field*

February 28, 1960. In Boston: The Rev. Joseph L. Moulton of the Marathi Mission, India, for furlough. Mr. Moulton has been serving as a district minister in the Supa-Ahmednagar Area.

CC *Departures for the Field*

During February and March. From New York: The Rev. Lee D. Bergsman of the South Africa Mission, returning from furlough with his son. Mrs. Bergsman will join them soon. Mr. and Mrs. Bergsman work with the African churches in the Johannesburg area. Mrs. William R. Booth of the South Africa Mission, returning from furlough to join Mr. Booth at Adams United Theological School in Modderpoort, Orange Free State.



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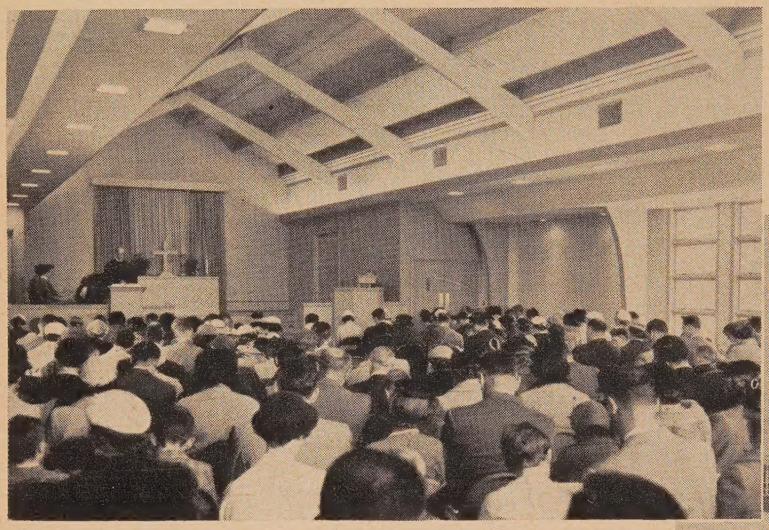

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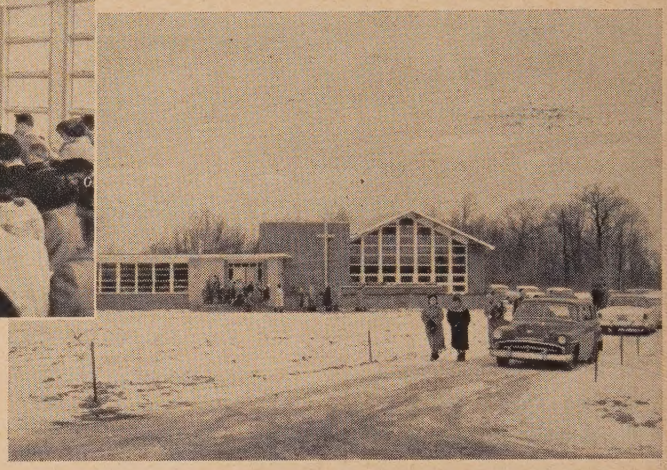

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You also can share in extending the influence of the church into the lives of thousands of men and women, boys and girls in new communities across the nation. A gift to one of the agencies listed below will be put to work immediately in helping build churches. For bequests use the form of language shown at right:

I give and bequeath to the Congregational Church Building Society or its successor, a corporation organized and existing under the laws of the State of New York, incorporated 1853, the sum of ..... dollars to be applied to the uses and purposes of said Society.

CONGREGATIONAL CHURCH BUILDING SOCIETY
287 Park Avenue South, New York 10, New York
Vice President: Truman B. Douglass
Treasurer: Howard E. Spragg

I give and bequeath to the Board of National Missions of the Evangelical and Reformed Church or its successor, a corporation organized and existing under the laws of the State of Indiana, incorporated 1941, the sum of .....dollars for its Church Building Fund.

BOARD OF NATIONAL MISSIONS
OF THE EVANGELICAL AND REFORMED CHURCH
1720 Chouteau Avenue, St. Louis 3, Missouri
General Secretary: Purd E. Deitz
Treasurer: Harold W. Wiese